
B



BABYLON

See: Worldly, Worldliness

BALLANTYNE, RICHARD

Richard Ballantyne was born in Whitridgebog, Roxburgshire, Scotland, on August 26, 1817, to David Ballantyne and Ann Bannerman. He was strong-minded, and ever worked for justice for the oppressed and mercy for the sinner and the weak. In his early days, Richard was frugal, somewhat austere, and honest in his business; in later years, he displayed sympathy and affection. His concern for the moral and spiritual welfare of children led him to establish the first LDS SUNDAY SCHOOL, in 1849, in Salt Lake City.

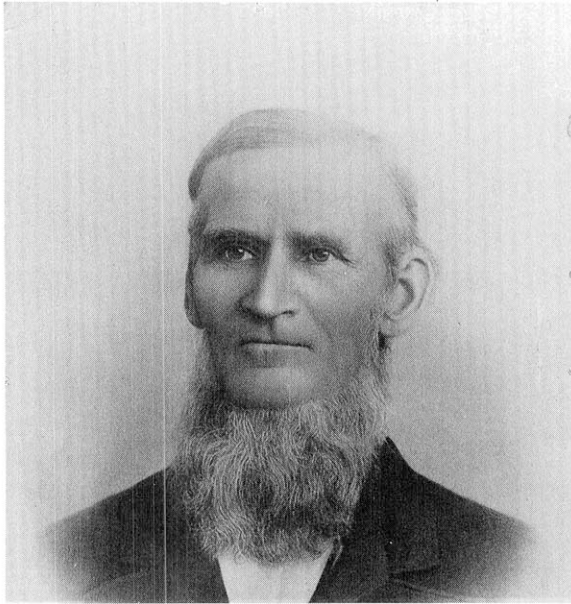
Ballantyne was brought up in the Relief Presbyterian Church. As a youth he worked on his parents' farm. Between the ages of nine and fourteen he occasionally attended school during the winter. At fourteen he was apprenticed to a baker; subsequently, he bought the business and managed it until he left Scotland.

In December 1842, at age twenty-five, Ballantyne was baptized into the Church at Leith, in the waters of the Firth of Forth. The following year

he, his mother, two sisters, and a brother immigrated to NAUVOO, where he managed several businesses and engaged in farming along the Mississippi River. In Nauvoo he suffered persecution along with many of the Saints. In the summer of 1846, he and four other men were kidnapped by a mob, held hostage, and threatened with death. After two weeks, the mob bargained with Church leaders and returned the men to Nauvoo to avoid being charged with the kidnapping.

That same year, Ballantyne was ordained a SEVENTY and, soon after, a HIGH PRIEST. At the exodus from Nauvoo in 1846, he remained behind to help settle the Saints' affairs. In September of that year, having completed his assignment, he moved to WINTER QUARTERS. On February 17, 1847, he married Hulda Meriah Clark. They entered Utah in 1848, their first son having been born while they were crossing the plains.

Upon arriving in Salt Lake City, Ballantyne immediately considered the possibilities of schooling for the children. He asked for and received his bishop's permission to establish a Sunday School. Because no suitable meeting place was available, he added a room onto his home and held the first Sunday School in the Church on December 9, 1849. Approximately fifty students attended. Later this Sunday School was moved to the Fourteenth



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Ward meetinghouse. When asked why he had been so desirous of organizing a Sunday School, he replied:

I was early called to this work by the voice of the spirit, and I have felt many times that I have been ordained to this work before I was born, for even before I joined the church I was moved upon to work for the young. Surely no more joyful nor profitable labor can be performed by an Elder [Jenson, Vol. 1, p. 705].

In the fall of 1852, Ballantyne was called on a mission to India, and arrived in Calcutta on July 24, 1853. Although the work was very discouraging, he worked hard until his release and return to Utah in September 1855 (see ASIA: SOUTH AND SOUTHEAST).

He married Mary Pierce on November 27, 1855, as a plural wife, and about two years later married Caroline Sanderson. He and his three wives had twenty-two children and more than one hundred grandchildren.

During his life in Utah, Ballantyne managed several businesses, including two railroads, a newspaper, and several merchandising companies.

He was a member of the Weber County Court for fourteen years. At the time of his death, November 8, 1898, he was a senior member of the HIGH COUNCIL of the Ogden Utah Stake.

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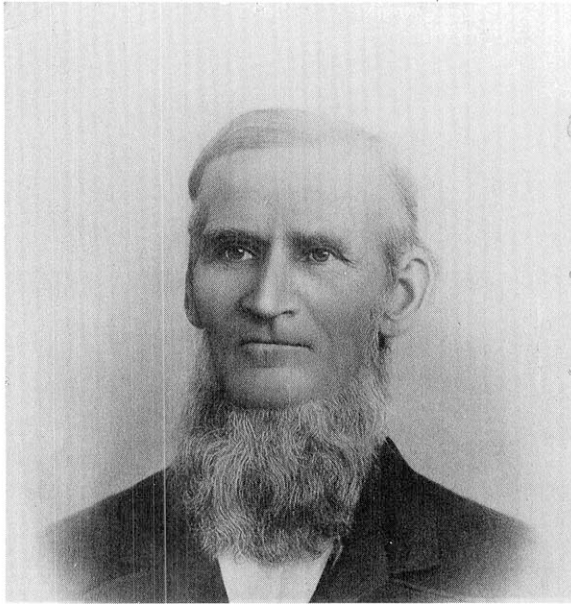
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J. HUGH BAIRD

BAPTISM

The fourth ARTICLE OF FAITH of The Church of Jesus Christ of Latter-day Saints declares that “baptism by immersion for the remission of sins” is one of the “first principles and ordinances of the Gospel.” Latter-day Saints believe, as do many Christians, that baptism is an essential initiatory ordinance for all persons who are joining the Church, as it admits them to Christ’s church on earth (John 3:3–5; D&C 20:37, 68–74). It is a primary step in the process, which includes faith, repentance, BAPTISM OF FIRE AND OF THE HOLY GHOST, and enduring to the end, whereby members may receive remission of their sins and gain access to the CELESTIAL KINGDOM and ETERNAL LIFE (e.g., Mark 16:15–16; 2 Ne. 31:13–21; D&C 22:1–4; 84:64, 74; MD, pp. 69–72).

Latter-day Saint baptisms are performed for converts who have been properly instructed, and are at least eight years of age (the age of accountability). Baptism must be performed by one who has proper priesthood AUTHORITY. The major features of the ordinance include the raising of the right hand, the reciting of the prescribed BAPTISMAL PRAYER by the one performing the baptism, and the complete immersion of the candidate (3 Ne. 11:23–26; D&C 20:71–74; 68:27). Baptism symbolizes the covenant by which people promise to come into the fold of God, to take upon themselves the name of Christ, to stand as a witness for God, to keep his commandments, and to bear one another’s burdens, manifesting a determination to serve him to the end, and to prepare to



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receive the spirit of Christ for the remission of sins. The Lord, as his part of the covenant, is to pour out his spirit upon them, redeem them from their sins, raise them in the first resurrection, and give them eternal life (Mosiah 18:7–10; D&C 20:37).

The rich symbolism of the ordinance invites candidates and observers to reflect on its meanings. Burial in the water and arising out of the water symbolize the candidate's faith in the death, burial, and resurrection of Jesus Christ, as well as the future resurrection of all people. It also represents the candidate's new birth to a life in Christ, being BORN OF GOD, thus born again of the water and of the spirit (Rom. 6:3–6; Mosiah 18:13–14; Moses 6:59–60; D&C 128:12–13).

Latter-day Saint scriptures indicate that the history of this ordinance predates the ministry of John the Baptist. Beginning with Adam (Moses 6:64–66), baptism by immersion in water was introduced as standard practice, and has been observed in all subsequent dispensations of the gospel when priesthood authority was on the earth (D&C 20:25–27; 84:27–28). For variants of such precedents, Latter-day Saints trace the baptismal initiations in many pre-Christian religions (see Meslin, 1987). As recorded in the Book of Mormon, LEHI and NEPHI¹ foresaw the baptism of Jesus Christ in vision and taught their people to follow his righteous example (1 Ne. 10:7–10; 11:27; 2 Ne. 31:4–9). Moreover, before the time of Jesus Christ, ALMA¹ initiated converts into the church of God by baptism as a sign of their covenant (Mosiah 18:8–17; Alma 4:4–5).

According to the account of his appearance to the Nephites, Jesus taught the necessity of faith, repentance, baptism, and the GIFT OF THE HOLY GHOST, and he authorized twelve disciples to baptize (3 Ne. 11:18–41; 19:11–13; 26:17–21). The Book of Mormon provides adequate instructions for baptism and proper words for the baptismal prayer (3 Ne. 11:23–28; Moro. 6:1–4; cf. D&C 20:73).

In addition to relying on information in the Book of Mormon, Latter-day Saints follow the New Testament teachings on baptism. Jesus taught that baptism is necessary for salvation. He told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:1–5). He required baptism of those who professed to become his disciples (John 4:1–2). His farewell commission to his apostles was that they should go to all nations, teaching and baptizing



A boy is baptized a member of The Church of Jesus Christ of Latter-day Saints. Jesus said, "Ye shall go down and stand in the water, and in my name shall ye baptize them" (3 Ne. 11:23); "and he commandeth all men that they must repent, and be baptized in his name" (2 Ne. 9:23). A person who is baptized covenants with God to serve him and keep his commandments.

(Matt. 28:19), and he declared, "He that believeth *and is baptized* shall be saved; but he that believeth not shall be damned" (Mark 16:16; emphasis added). Paul, after his miraculous vision on the road to Damascus, was taught the gospel by Ananias who told him to "arise, and be baptized, and wash away thy sins" (Acts 22:16). To the penitent multitude on the day of Pentecost, Peter proclaimed, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Latter-day Saints do not accept baptismal practices and teachings that arose among some Christian groups in the centuries after the death of the apostles, including INFANT BAPTISM, baptism by means other than immersion, and the idea that baptism is not necessary for salvation. The Nephite prophet MORMON denounced the practice of infant baptism, which had apparently crept in among his people, and declared that anyone who supposed that little children need baptism would deny the

mercies of Christ, setting at naught the value of his atonement and the power of his redemption (Moro. 8:4–20).

The authority to baptize was restored by John the Baptist to Joseph Smith and Oliver COWDERY on May 15, 1829 (JS—H 1:68–72). From the early days of the restored Church, missionaries have been sent to “declare repentance and faith on the Savior, and remission of sins by baptism” (D&C 19:31; 55:2; 84:27, 74). “He that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned” (D&C 112:29). This is the central teaching of the GOSPEL OF JESUS CHRIST (3 Ne. 11:31–40).

Consequently, persons coming into The Church of Jesus Christ of Latter-day Saints at age eight or older are required to submit to baptism, even though they may have been previously baptized in other churches (D&C 22). Likewise, ex-communicants undergo baptism again once they have qualified for readmission into the Church.

The form of the ordinance is prescribed in latter-day revelation, which makes clear that the baptism must be performed by a person who has priesthood authority and that it requires completely immersing the penitent candidate below the water and then bringing the person out of the water (3 Ne. 11:25–26; D&C 20:72–74). Baptism is followed by the LAYING ON OF HANDS for the gift of the Holy Ghost.

Contemporary Church practice provides for the candidate to be interviewed and approved by an authorized priesthood official (usually the BISHOP or other officer presiding over the congregation or a MISSION official), who determines whether the applicant meets the qualifying conditions of repentance, faith in the Lord Jesus Christ, and an understanding of and willingness to obey the laws and ordinances of the gospel. It is also necessary that an official record of each baptism be kept by the Church.

Baptism may be performed in the font provided in many meetinghouses or in any body of water that is suitable for the sacred occasion and deep enough for complete immersion. The candidate and the person performing the ordinance will be dressed in plain and modest white clothing. The ceremony is unpretentious, typically attended by the candidate’s family, close friends, and interested members of the congregation. A speaker or two may offer a few words of instruction and joyous welcome to the candidate.

The earlier practice of rebaptism to manifest repentance and recommitment, or for a restoration of health in time of sickness, is no longer practiced in the Church.

Belief that baptism is necessary for the salvation of all persons who reach the age of accountability (D&C 84:64, 74) does not condemn persons who have died without the opportunity to hear the true gospel of Jesus Christ or to receive baptism from proper priesthood authority. Latter-day Saints believe that proxy BAPTISM FOR THE DEAD should be performed vicariously (1 Cor. 15:29; D&C 124:28–35, 127–128), and that it becomes effective if the deceased beneficiary accepts the gospel while in the spirit world awaiting resurrection (see 1 Pet. 3:18–20; 4:6; cf. D&C 45:54). This vicarious work for the benefit of previous generations, binding the hearts of the children to their fathers (Mal. 4:5–6), is one of the sacred ordinances performed in Latter-day Saint TEMPLES (D&C 128:12–13).

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CARL S. HAWKINS

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When a person enters into a Latter-day Saint baptism, he or she makes a covenant with God. Baptism is a “sign . . . that we will do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved” (*TPJS*, p. 198).

Candidates promise to “come into the fold of God, and to be called his people, . . . to bear one another’s burdens, . . . to mourn with those that mourn, and . . . to stand as witnesses of God . . . even until death” (Mosiah 18:8–9). A person must enter this covenant with the proper attitudes of HUMILITY, REPENTANCE, and determination to keep the Lord’s commandments, and serve God to the end (2 Ne. 31:6–17; Moro. 6:2–4; D&C 20:37). In turn, God promises remission of sins, redemption, and cleansing by the Holy Ghost (Acts 22:16; 3 Ne. 30:2). This covenant is made in the name of the Father, the Son, and the Holy Ghost.

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The baptized can renew this covenant at each SACRAMENT MEETING by partaking of the SACRAMENT. This continual willingness to remember Christ and to keep his commandments brings the Lord's promise of his Spirit and produces the "fruits" (Gal. 5:22) and "gifts" (D&C 46) that lead to ETERNAL LIFE.

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Earlier in the Book of Mormon there is a somewhat different account of the baptismal prayer that was spoken. When ALMA¹ in the second century B.C. established the Church among the Nephites, he prayed: "O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart" (Mosiah 18:12). The baptismal prayer that followed emphasized the COVENANT represented in BAPTISM and the need for a subsequent baptism of the Spirit: "I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world" (Mosiah 18:13; see BAPTISM OF FIRE AND OF THE HOLY GHOST).

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Ancient Sources

The first article traces the development of the LDS doctrine of baptizing for the dead. In the second article, the dean of the Harvard School of Theology discusses the practice in ancient times.]

LDS PRACTICE

Baptism for the dead is the proxy performance of the ORDINANCE of baptism for one deceased. Joseph SMITH taught, "If we can baptize a man in the name of the Father [and] of the Son and of the Holy Ghost for the remission of sins it is just as much our privilege to act as an agent and be baptized for the remission of sins for and in behalf of our dead kindred who have not heard the gospel or fulness of it" (Kenney, p. 165).

The first public affirmation of the ordinance of baptism for the dead in the Church was Joseph Smith's funeral sermon for Seymour Brunson in NAUVOO in August 1840. Addressing a widow who had lost a son who had not been baptized, he called the principle "glad tidings of great joy," in contrast to the prevailing tradition that all unbaptized are damned. The first baptisms for the dead in modern times were done in the Mississippi River near Nauvoo.

Revelations clarifying the doctrine and practice have been given from time to time:

1. This was a New Testament practice (1 Cor. 15:29; cf. D&C 128; see BAPTISM FOR THE DEAD: ANCIENT SOURCES).
2. The ministry of Christ in the SPIRIT WORLD was for the benefit of those who had died without hearing the gospel or the fulness of it (1 Pet. 4:6; see SALVATION FOR THE DEAD).
3. Such baptisms are to be performed in temple fonts dedicated to the purpose (TPJS, p. 308; cf. D&C 124:29–35). In November 1841 the font

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The wording of the baptismal prayer used in The Church of Jesus Christ of Latter-day Saints is prescribed in the earliest compilation of instructions for Church operations (D&C 20). When an individual is baptized, the person with the proper priesthood AUTHORITY goes down into the water with the candidate, raises his right arm to the square, calls the individual by the full legal name, and says, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen," and then immerses the candidate (D&C 20:73). A version of the prayer that differs only slightly from this was given by Jesus Christ to the NEPHITES and is recorded in the Book of Mormon (3 Ne. 11:25).

Earlier in the Book of Mormon there is a somewhat different account of the baptismal prayer that was spoken. When ALMA₁ in the second century B.C. established the Church among the Nephites, he prayed: "O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart" (Mosiah 18:12). The baptismal prayer that followed emphasized the COVENANT represented in BAPTISM and the need for a subsequent baptism of the Spirit: "I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world" (Mosiah 18:13; see BAPTISM OF FIRE AND OF THE HOLY GHOST).

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It is informative to compare LDS practice and scriptural accounts with the Christian tradition as reported in E. C. Whitaker, *Documents of the Baptismal Liturgy*, London, 1970.

JERRY A. WILSON

BAPTISM FOR THE DEAD

[This entry consists of two articles:

LDS Practice
Ancient Sources

The first article traces the development of the LDS doctrine of baptizing for the dead. In the second article, the dean of the Harvard School of Theology discusses the practice in ancient times.]

LDS PRACTICE

Baptism for the dead is the proxy performance of the ORDINANCE of baptism for one deceased. Joseph SMITH taught, "If we can baptize a man in the name of the Father [and] of the Son and of the Holy Ghost for the remission of sins it is just as much our privilege to act as an agent and be baptized for the remission of sins for and in behalf of our dead kindred who have not heard the gospel or fulness of it" (Kenney, p. 165).

The first public affirmation of the ordinance of baptism for the dead in the Church was Joseph Smith's funeral sermon for Seymour Brunson in NAUVOO in August 1840. Addressing a widow who had lost a son who had not been baptized, he called the principle "glad tidings of great joy," in contrast to the prevailing tradition that all unbaptized are damned. The first baptisms for the dead in modern times were done in the Mississippi River near Nauvoo.

Revelations clarifying the doctrine and practice have been given from time to time:

1. This was a New Testament practice (1 Cor. 15:29; cf. D&C 128; see BAPTISM FOR THE DEAD: ANCIENT SOURCES).
2. The ministry of Christ in the SPIRIT WORLD was for the benefit of those who had died without hearing the gospel or the fulness of it (1 Pet. 4:6; see SALVATION FOR THE DEAD).
3. Such baptisms are to be performed in temple fonts dedicated to the purpose (TPJS, p. 308; cf. D&C 124:29–35). In November 1841 the font



Baptismal font in the Salt Lake Temple. In such fonts, Latter-day Saints perform proxy baptisms on behalf of people who have died without being baptized. In the ancient Temple of Solomon, a deep brass basin similarly "stood upon twelve oxen . . . and the sea was set above them, and all their hinder parts were inward" (1 Kings 7:25).

in the unfinished NAUVOO TEMPLE was so dedicated.

4. The language of the BAPTISMAL PRAYER is the same as for the living, with the addition of "for and in behalf of" the deceased.
5. Witnesses are to be present for proxy baptisms and a record is to be kept in Church archives (D&C 128:3, 8).
6. Women are to be baptized for women and men for men.
7. Not only baptism but CONFIRMATION and the higher TEMPLE ORDINANCES may also be performed by proxy (*TPJS*, pp. 362–63).
8. The law of AGENCY is inviolate in this world and the world to come. Thus, those served by proxy have the right to accept or reject the ordinances.

In the early years of the Church, proxy baptisms were performed only for direct blood ancestors, usually no more than four generations back.

Today, Latter-day Saints are baptized not only for their own forebears but also for other persons, unrelated to them, identified through the NAME EXTRACTION PROGRAM. The practice reflects the yearning of children for their parents and of parents for their children, and charitable feelings for others as well, that they receive the fulness of the blessings of the gospel of Jesus Christ. In LDS perspective, whatever else one may do to mourn, give honorable burial to, cherish, or memorialize the dead, this divinely authorized ordinance of baptism is a demonstration of love and has eternal implications.

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H. DAVID BURTON

ANCIENT SOURCES

In his first epistle to the Corinthians Paul wrote: "Otherwise, what shall they do who are being baptized for the dead? If the dead are not raised at all, why are they being baptized for them" (Conzelmann, *1 Corinthians* 15:29).

This verse is part of Paul's argumentation against those who denied a future resurrection (cf. 2 Tim. 2:18, Justin, Dial. 80). He refers to a practice of vicarious baptism, a practice for which we have no other evidence in the Pauline or other New Testament or early Christian writings. Interpreters have puzzled over the fact that Paul seems to accept this practice. At least he does not see fit to condemn it as heretical, but Paul clearly refers to a distinct group within the Church, a group that he accuses of inconsistency between ritual and doctrine.

A practice of vicarious baptism for the dead (for example among the Marcionites, A.D. 150) was known and seen as heretical by the ancient commentators. Thus they interpreted Paul's words in 1 Corinthians 15:29 so as not to lend support to such practices or to any theology implicit in it. Through the ages their interpretations have persisted and multiplied (B. M. Foschini reports and evaluates forty distinct explanations of this verse). Most of the Greek fathers understood "the dead" to refer to one's own body; others have interpreted the verse as referring to pagans seeking baptism "for the sake of joining" lost Christian relatives. Still others have suggested different sentence structures: "Otherwise what will they achieve who are being baptized? Something merely for their dead bodies?"

Once the theological pressures from later possible developments of practice and doctrine are felt less constricting, the text seems to speak plainly enough about a practice within the Church of vicarious baptism for the dead. This is the view of most contemporary critical exegetes. Such a practice can be understood in partial analogy with Paul's reference to how the pagan spouses and joint children in mixed marriages are sanctified and cleansed by the Christian partners (1 Cor. 7:14). Reference has often been made to 2 Maccabees 12:39–46, where Judas Maccabeus, "taking account of the resurrection," makes atonement for his dead comrades. (This was the very passage which Dr. Eck used in favor of purgatory in his 1519 Leipzig debate with Martin Luther. So it be-

came part of the reason why Protestant Bibles excluded the Apocrypha or relegated them to an Appendix.)

To this could be added that the next link in Paul's argument for a future resurrection is his own exposure to martyrdom (1 Cor. 15:30–32), a martyrdom that Paul certainly thinks of as having a vicarious effect (Phil. 2:17, Rom. 15:16, cf. Col. 1:24).

Such a connection may be conscious or unconscious. In either case it makes it quite reasonable that Paul's remark refers to a practice of a vicarious baptism for the dead.

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KRISTER STENDAHL

BAPTISM OF FIRE AND OF THE HOLY GHOST

Baptism of fire and the Holy Ghost refers to the experience of an individual who receives the ordinance of the LAYING ON OF HANDS for the GIFT OF THE HOLY GHOST. It is the second in a two-part sequence following baptism by immersion in water through which a repentant person committed to Christ and his gospel is BORN OF GOD or born again. As Jesus explained to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Commenting on this passage, Joseph Smith remarked, "Baptism by water is but half a baptism, and is good for nothing without . . . the baptism of the Holy Ghost" (*TPJS*, p. 314). The baptism of fire, ministered by the Holy Ghost, is manifested through a set of personal sensations, impressions, and insights that constitute a spiritual witness from deity that one has received a remission of sins (2 Ne. 31:17). The baptism of fire inaugurates the transmission of spiritual gifts to the faithful to assist them throughout life in remaining true to their baptismal COVENANT (1 Cor. 12; Moro. 10:8–23; D&C 46:10–33).

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The doctrine of the two baptisms was taught by John the Baptist: “I indeed baptize you with water, . . . but he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire” (Matt. 3:11). At Christ’s baptism the Holy Ghost was manifested in the sign of a DOVE (Luke 3:22), and he appeared to the disciples on the day of Pentecost as cloven tongues of fire (Acts 2:3; see JESUS CHRIST). The ordinance of conferring the Holy Ghost initiated early Christian converts into the Church (Acts 8:12–17; 3 Ne. 18; Moro. 2–3; 6), and is a practice (often referred to as CONFIRMATION) restored to the latter-day Church and administered by the MELCHIZEDEK PRIESTHOOD (D&C 20:38–41).

As symbols for baptism, both water (used for washing) and fire (used in the smelting of metals, hence a “refiner’s fire,” Mal. 3:2–3) represent agents that cleanse and purify, the former externally, the latter internally, leading to SANCTIFICATION (Alma 13:12; Moro. 6:4). In addition, fire suggests warmth and light, realized in tangible sensations such as a burning in the bosom and an awareness of enlightenment accompanying the reception of the divine spirit (D&C 9:8; 88:49).

For Latter-day Saints, baptism by fire and the Holy Ghost is a real phenomenon in literal fulfillment of God’s covenant to those who repent and are baptized (2 Ne. 31:10–21). Through this experience a person may realize the promises Jesus made with regard to how the Holy Ghost would function as a Comforter, a witness of the ATONEMENT, a teacher, and a guide to truth (John 14:16, 26; 15:26).

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WILLIAM S. BRADSHAW

BEATITUDES

The Beatitudes, or promises of blessings in Jesus’ SERMON ON THE MOUNT (Matt. 5:3–12), hold a particular significance for Latter-day Saints because the resurrected Lord gave essentially that same sermon to the Nephites and the Lamanites in the Western Hemisphere, as recorded in 3 Nephi

12–14. The words in the Beatitudes echo Isaiah 61:1–2 and Psalm 107:4–7, 9. Church members cite the setting of the Book of Mormon sermon as well as a few notable verbal differences (such as “Blessed are the poor in spirit *who come unto me*,” and the phrase “for they shall be filled *with the Holy Ghost*”) as examples of how the Book of Mormon complements the Bible, attesting to its message while clarifying and expanding it (cf. 1 Ne. 13 [esp. verses 39–42]; 2 Ne. 27, 29).

In the Book of Mormon, most of the sermon is addressed to baptized members of the Church (cf. 3 Ne. 11 and 12:1–2). Thus, the expectations in the sermon concern those living the law of the gospel as taught by Christ. Other parts of the sermon are directed specifically to leaders.

Some significant differences appear in the wording of the biblical and Book of Mormon versions of the Beatitudes. In the Book of Mormon, two new “beatitudes” precede those in Matthew: baptized members are blessed if they give heed to their leaders and have faith in Christ (3 Ne. 12:1), and “more blessed” are those who receive the testimony of emissaries whom Christ has called (3 Ne. 12:2). These two additional beatitudes are incorporated into the biblical sermon in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST). Matthew 5:3 is elaborated as noted above (cf. D&C 84:49–53). Matthew 5:4 is virtually unchanged at 3 Nephi 12:4 but is somewhat developed at 3 Nephi 12:19 (cf. Morm. 2:11–13). The words “shall be filled with the Holy Ghost” (3 Ne. 12:6) express on a spiritual level (cf. Ps. 17:15, Septuagint) the implicit meaning of cattle feeding upon grass (Matt. 5:6; Greek, *chortasthêsontai*; cf. the grass [*chortos*] where the disciples are miraculously fed at Matt. 14:19 and the verb “filled” at Matt. 15:33, 37). Matthew 5:5 is unchanged, as are Matthew 5:7–9; but Matthew 5:10 reads “which are persecuted for righteousness’ sake,” while 3 Nephi 12:10 has “who are persecuted for my name’s sake,” reflecting the Christ-centered theme throughout the Nephite version of the sermon. For the first two verbs of Matthew 5:12, which the KJV takes as imperatives, 3 Nephi 12:12 has “For ye shall have great joy and be exceedingly glad.”

Church leaders often refer to the Beatitudes as the Lord’s promises of blessings and happiness to those who follow him and as the result of obedience or the “fruit of the Spirit” (Gal. 5:22–23). Those who would be obedient have the individual

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THOMAS W. MACKAY

BEEHIVE SYMBOL

Nineteenth-century leaders of The Church of Jesus Christ of Latter-day Saints consciously created symbols to buttress their community. The most persistent of these pioneer symbols was the beehive.

Its origin may relate to the statement in the Book of Mormon that the JAREDITES carried "with them deseret, which, by interpretation, is a honey bee" (Ether 2:3). The *Deseret News* (Oct. 11, 1881) described the symbol of the beehive in this way: "The hive and honey bees form our communal coat of arms. . . . It is a significant representation of the industry, harmony, order and frugality of the people, and of the sweet results of their toil, union and intelligent cooperation."

Working together during this early period, individuals contributed specialized talents and skills for building an integrated and well-planned community in a hostile environment. Community, not individuality, created this persistent symbol. The beehive has appeared on public and private Mormon buildings (such as temples, tabernacles, and meetinghouses, Brigham Young's Beehive House, and the mercantile institution ZCMI) as well as in folk art and on furniture.

Today it appears as a logo of some Church-related organizations, on the seals of the state of Utah and of two universities, on Church WELFARE products, and on some commercial signs in Utah.

It links the Mormon community across time while symbolizing the Mormon pioneer past.

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RICHARD G. OMAN

BENJAMIN

Benjamin, son of MOSIAH₁, was an important king in Nephite history (d. c. 121 B.C.). His reign came at a crucial juncture in the history of the NEPHITES and was important both culturally and politically. His father, Mosiah₁, "being warned of the Lord," had led the Nephites out of the land of Nephi to the land of Zarahemla (Omni 1:12, 19). Thereafter, during his own reign, Benjamin fought, as was customary for kings in the ancient world (cf. Mosiah 10:10), with his "own arm" against invading LAMANITES (W of M 1:13), keeping his people "from falling into the hands of [their] enemies" (Mosiah 2:31). He succeeded in consolidating Nephite rule over the land of Zarahemla (Omni 1:19) and reigned there "in righteousness" over his people (W of M 1:17).

Benjamin, described as a "holy man" (W of M 1:17) and "a just man before the Lord," also led his people as a prophet (Omni 1:25) and was, with the assistance of other prophets and holy men, able to overcome the contentions among his people and to "once more establish peace in the land" (W of M 1:18). Accordingly, Amaleki, who was himself "without seed," entrusted Benjamin with the record on the "small plates" (Omni 1:25). Keenly interested in the preservation of sacred records, Benjamin taught his sons "in all the language of his fathers" and "concerning the records . . . on the plates of brass" (Mosiah 1:2–3).

Mosiah 2–6 records Benjamin's farewell address, designed primarily to effect a "change in heart" in his people and to bring them to Jesus Christ. He deals with man's obligations to his fellow men and to God, punishment for rebellion against God, gratitude, faith, and service. This address is as relevant now as it was when first presented. In addition, reporting the words spoken to

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THOMAS W. MACKAY

BEEHIVE SYMBOL

Nineteenth-century leaders of The Church of Jesus Christ of Latter-day Saints consciously created symbols to buttress their community. The most persistent of these pioneer symbols was the beehive.

Its origin may relate to the statement in the Book of Mormon that the JAREDITES carried "with them deseret, which, by interpretation, is a honey bee" (Ether 2:3). The *Deseret News* (Oct. 11, 1881) described the symbol of the beehive in this way: "The hive and honey bees form our communal coat of arms. . . . It is a significant representation of the industry, harmony, order and frugality of the people, and of the sweet results of their toil, union and intelligent cooperation."

Working together during this early period, individuals contributed specialized talents and skills for building an integrated and well-planned community in a hostile environment. Community, not individuality, created this persistent symbol. The beehive has appeared on public and private Mormon buildings (such as temples, tabernacles, and meetinghouses, Brigham Young's Beehive House, and the mercantile institution ZCMI) as well as in folk art and on furniture.

Today it appears as a logo of some Church-related organizations, on the seals of the state of Utah and of two universities, on Church WELFARE products, and on some commercial signs in Utah.

It links the Mormon community across time while symbolizing the Mormon pioneer past.

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RICHARD G. OMAN

BENJAMIN

Benjamin, son of MOSIAH₁, was an important king in Nephite history (d. c. 121 B.C.). His reign came at a crucial juncture in the history of the NEPHITES and was important both culturally and politically. His father, Mosiah₁, "being warned of the Lord," had led the Nephites out of the land of Nephi to the land of Zarahemla (Omni 1:12, 19). Thereafter, during his own reign, Benjamin fought, as was customary for kings in the ancient world (cf. Mosiah 10:10), with his "own arm" against invading LAMANITES (W of M 1:13), keeping his people "from falling into the hands of [their] enemies" (Mosiah 2:31). He succeeded in consolidating Nephite rule over the land of Zarahemla (Omni 1:19) and reigned there "in righteousness" over his people (W of M 1:17).

Benjamin, described as a "holy man" (W of M 1:17) and "a just man before the Lord," also led his people as a prophet (Omni 1:25) and was, with the assistance of other prophets and holy men, able to overcome the contentions among his people and to "once more establish peace in the land" (W of M 1:18). Accordingly, Amaleki, who was himself "without seed," entrusted Benjamin with the record on the "small plates" (Omni 1:25). Keenly interested in the preservation of sacred records, Benjamin taught his sons "in all the language of his fathers" and "concerning the records . . . on the plates of brass" (Mosiah 1:2–3).

Mosiah 2–6 records Benjamin's farewell address, designed primarily to effect a "change in heart" in his people and to bring them to Jesus Christ. He deals with man's obligations to his fellow men and to God, punishment for rebellion against God, gratitude, faith, and service. This address is as relevant now as it was when first presented. In addition, reporting the words spoken to

him by an angel, Benjamin prophesied that “the Lord Omnipotent . . . shall come down from heaven among the children of men” as the Messiah, “working mighty miracles” (Mosiah 3:5). Further, Benjamin declared that the Messiah would “be called Jesus Christ, the Son of God, . . . and his mother shall be called Mary” (3:8)—the earliest mention of her name in the Book of Mormon. Moreover, Jesus would “suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer” (3:7). After being crucified, Jesus would “rise the third day from the dead; and behold, he standeth to judge the world” (3:10). Significantly, Benjamin taught that the power of the atonement of Jesus Christ was in effect for him and his people, “as though he had already come” to earth (3:13).

The impact of Benjamin’s address on subsequent Nephite generations can be gauged by how much it is mentioned later in the Book of Mormon. Following Benjamin’s death, his son and successor, MOSIAH₂, sent Ammon and fifteen other representatives from Zarahemla to the land of Nephi (Mosiah 7:1–6), where they found the Nephite king Limhi and his people in bondage to the Lamanites. After the representatives had identified themselves, Limhi caused his people to gather at the local temple, where he addressed them. Thereafter, Ammon “rehearsed unto them the last words which king Benjamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake” (Mosiah 8:3). Similarly, HELAMAN₂ (c. 30 B.C.) admonished his sons LEHI₄ and NEPHI₂ to “remember . . . the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ” (Hel. 5:9). These words mirror one of the central themes of Benjamin’s address: “Salvation was, and is, and is to come, in and through the atoning blood of Christ” (Mosiah 3:18–19; cf. Hel. 14:12).

After a long and prosperous reign, Benjamin died about 121 B.C. No higher tribute was paid to his greatness than that given by his son Mosiah₂. In a discourse given at the end of his own reign, in which he considers the advantages and pitfalls of various forms of government, Mosiah says, “If ye could have men for your kings who would do even as my father Benjamin did for this people, . . . then

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President Benson was born August 4, 1899, in the small rural community of Whitney, Idaho, the oldest of eleven children born to George Taft Benson, Jr., and Sarah Dunkley. He was named after his great-grandfather, Ezra T. (Taft) Benson, an APOSTLE, who entered the Salt Lake Valley with the first Mormon pioneer company in July 1847. The pioneer Ezra T. was the son of John Benson, Jr., and Chloe Taft of Mendon, Massachusetts. John Benson, Sr., was an officer during the American Revolution.

Ezra Taft Benson was reared on the family farm in Whitney, driving a team of horses at the age of five, milking cows, and thinning sugar beets. He entered grade school at the age of eight. “Be as careful of the books you read as of the company you keep” was the counsel that governed his reading habits (Dew, p. 24). In addition to the scriptures, he read Bunyan’s *Pilgrim’s Progress*; biographies of George Washington, Benjamin Franklin, and Abraham Lincoln, and success stories by Horatio Alger. His grandparents gave him a two-volume set by Orison S. Marden, *Little Visits with Great Americans* (1905), which he devoured.

Increased responsibility was thrust on him as a youth when his father was called as a missionary

him by an angel, Benjamin prophesied that “the Lord Omnipotent . . . shall come down from heaven among the children of men” as the Messiah, “working mighty miracles” (Mosiah 3:5). Further, Benjamin declared that the Messiah would “be called Jesus Christ, the Son of God, . . . and his mother shall be called Mary” (3:8)—the earliest mention of her name in the Book of Mormon. Moreover, Jesus would “suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer” (3:7). After being crucified, Jesus would “rise the third day from the dead; and behold, he standeth to judge the world” (3:10). Significantly, Benjamin taught that the power of the atonement of Jesus Christ was in effect for him and his people, “as though he had already come” to earth (3:13).

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Increased responsibility was thrust on him as a youth when his father was called as a missionary

to the Northern States Mission, leaving behind his wife and seven children; the eighth was born while he was in the mission field. A spirit of missionary work enveloped the home, and all eleven children eventually served at least one full-time mission.

In 1914, Ezra entered the Church-sponsored Oneida Academy in Preston, Idaho, graduating in 1918. That year as Scoutmaster, he led his Scouts into choral competition and won the Cache Valley chorus championship. Also during that year he enlisted in the military service just before the close of World War I.

As a young man, he developed a love for the land and for the Lord, two fundamental influences in his ensuing life. He felt that the basic ingredient for successful farming was intelligent, hard work. To increase his agricultural skills, he took correspondence courses and began attending the Utah State Agricultural College (now Utah State University). He accepted a mission call to England in 1921, where he served as Newcastle Conference clerk, Sunderland Branch president, and president of the Newcastle Conference, which included all of northern England. Upon his return, he soon enrolled at Brigham Young University, where he was president of the Agriculture Club and Men's Glee Club and was named the most popular man on campus. He graduated with honors, majoring in animal husbandry with a minor in agronomy.

He married Flora Smith Amussen in the Salt Lake Temple on September 10, 1926. She was the youngest child of Carl Christian Amussen, a Danish convert who crossed the plains and became a prominent Utah jeweler, and Barbara McIsaac Smith. Flora attended Utah State Agricultural College, where she served as vice-president of the student body, took the lead in a Shakespearean play, and won the women's singles tennis championship. She served a mission in the Hawaiian Islands.

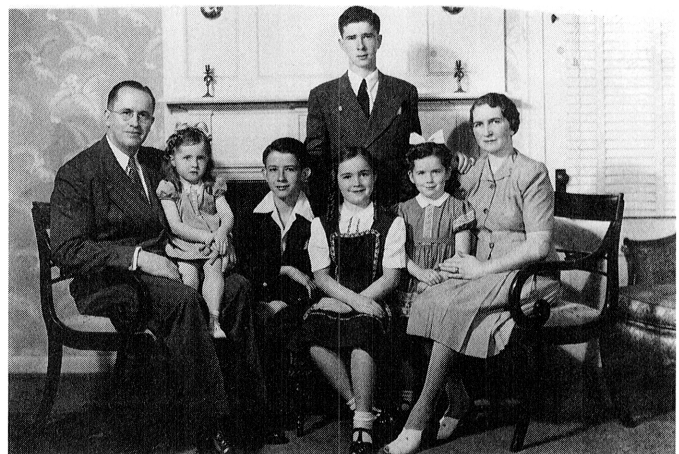
Of his wife, President Benson said, "She had more faith in me than I had in myself" (Dew, p. 96). One Church leader commented that if there were more women in the Church like Sister Benson, there would be more men in the Church like Brother Benson. They became the parents of six children—Reed, Mark, Barbara, Beverly, Bonnie, and Beth.

Benson received a research scholarship to Iowa State College, where he obtained his master's degree in agricultural economics on June 13, 1927. He returned to the family farm, which he and his

brother Orval had purchased from their father, and on March 4, 1929, was appointed Franklin County agricultural agent. He helped farmers solve their problems by setting up demonstration farms, inviting in specialists, teaching crop rotation, and introducing improved varieties of grains.

In 1930, he was promoted to agricultural economist and marketing specialist for the University of Idaho, with offices in the state capitol in Boise. Traveling throughout Idaho, he encouraged farmers to work cooperatively in producing and marketing their goods. For five years, he served as the executive secretary of the Idaho Cooperative Council. He took a leave in 1936 for additional graduate study, attending the University of California in Berkeley on a fellowship awarded by the Giannini Foundation for Agricultural Economics. Soon after his return to Boise, he was called by the Church in November 1938 to serve as stake president. In April 1939, he became executive secretary of the National Council of Farmer Cooperatives at its headquarters in Washington, D.C. The council represented some 4,000 cooperative purchasing and marketing organizations involving almost 1.6 million farmers. Ezra Benson represented cooperatives before committees of Congress and served on a four-man national agriculture advisory committee to President Franklin D. Roosevelt during World War II.

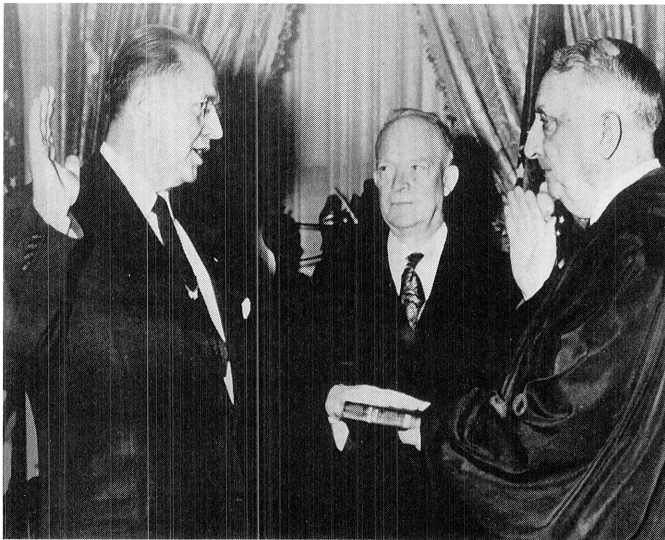
On June 30, 1940, the Church called him as the first president of the Washington, D.C., stake,



The Benson family in 1943 at the time of Elder Benson's call to the apostleship: Ezra and his wife, Flora Amussen Benson, with their children (left to right) Bonnie, Mark, Barbara, Beverly, and (standing) Reed.

and on July 26, 1943, he was called to the QUORUM OF THE TWELVE APOSTLES. He was sustained in that position at the October general conference and was ordained an apostle by President Heber J. GRANT on October 7, 1943.

In December 1945, following the devastation of World War II, President George Albert SMITH called Elder Benson to be the European mission president. His faith in the Lord, administrative skills, and experience in dealing with government helped him accomplish the four-point charge given to him by the First Presidency: "First, to attend to the spiritual affairs of the Church in Europe; second, to work to make available food, clothing, and bedding to our suffering Saints in all parts of Europe; third, to direct the reorganization of the missions of Europe; and, fourth, to prepare for the return of missionaries to those countries" (*IE* 50 [May 1947]:293). He was among the first American civilians to administer relief in many of the devastated areas. During his first five months in Europe, he visited over one hundred cities in thirteen countries. Within ten months, he completed his mission, having distributed ninety-two boxcar loads of food, clothing, bedding, and medical supplies; reopened missions with new mission presidents and full-time missionaries; and given the Latter-day Saints in Europe a renewed spirit of hope.



U.S. President Dwight D. Eisenhower looks on as Chief Justice Fred M. Vinson administers the oath of office to Secretary of Agriculture Ezra Taft Benson in January 1953.

In 1952, following the counsel of President David O. McKay, Ezra Taft Benson accepted the Cabinet position of secretary of agriculture in the Eisenhower administration. His selection was greeted with widespread approval. In his "General Statement on Agricultural Policy," he said, "The supreme test of any government policy, agricultural or other, should be 'How will it affect the character, morale, and well-being of our people?'. . . A completely planned and subsidized economy weakens initiative, discourages industry, destroys character, and demoralizes the people" (Benson, 1962, p. 602).

He assumed office when farm income was declining and wartime legislation was piling up surpluses in government warehouses, inviting increased government controls of agriculture. He worked to reverse that course, winning significant legislative victories in spite of intense political opposition.

He became known for his integrity, and friend and foe alike acknowledged that he was a man of religious principles who stood by his convictions despite political pressures. He traveled hundreds of thousands of miles, carrying his farm message throughout the nation and the world, and aggressively encouraged consumption of U.S. farm products. He authored three books, *Farmers at the Crossroads* (1956), *Freedom to Farm* (1960), and *Crossfire: The Eight Years with Eisenhower* (1962).

He served eight years in the Cabinet, meeting with heads of state and agriculture leaders and farmers in over forty nations. He had discussions with such leaders as Chiang Kai-shek, Nehru, Khrushchev, King Hussein, and David Ben-Gurion. During this time, his example and activities brought positive and widespread attention to the Church. President David O. McKay said that Secretary Benson's work in the Cabinet would "stand for all time as a credit to the Church and the nation" (Benson, 1962, p. 519).

With the encouragement of President David O. McKay, a major thrust of Elder Benson's many Church and civic addresses pertained to freedom and the threats to it. The substance of those messages is found in his books *The Red Carpet* (1962), *Title of Liberty* (1964), and *An Enemy Hath Done This* (1969). In Church general conference in April 1965, he warned, "To have been on the wrong side of the freedom issue during the war in heaven meant eternal damnation. How then can Latter-



Elder Benson, with LDS Scout leader Bertram Stokes, greets Scouts from throughout the British Mission at a gathering in the Birmingham District (c. 1946).

day Saints expect to be on the wrong side in this life and escape the eternal consequences?" (*IE* 68 [June 1965]:537).

President Benson's international stature helped to facilitate the acceptance and growth of the Church throughout the world. He dedicated several nations to the preaching of the gospel, established the first stakes in many countries, and supervised various areas of the world. He served as chairman of Quorum of the Twelve committees and sat on numerous boards.

In December 1973, Ezra Taft Benson became president of the Quorum of the Twelve Apostles. His executive abilities were again demonstrated in this calling. A great spirit of unity was manifest, and he measured proposed policies or procedures by the yardstick "What is best for the kingdom?" (Petersen, p. 3).

Brigham Young University honored him by

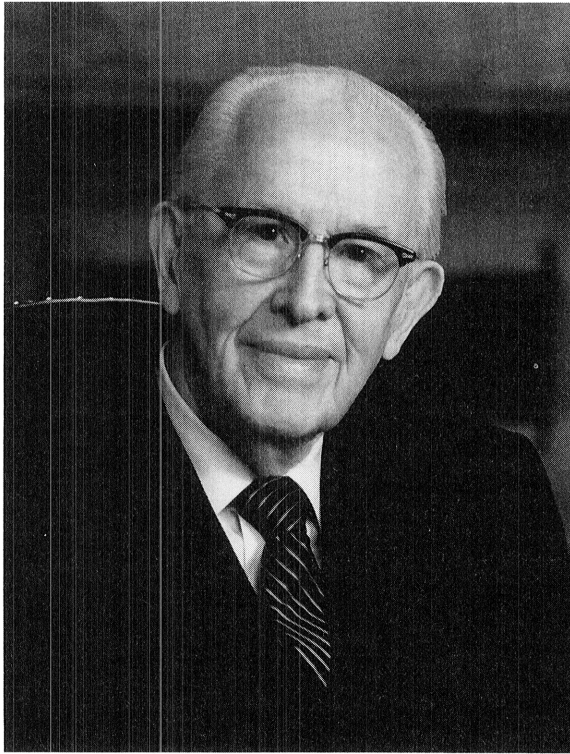
establishing the Ezra Taft Benson Agriculture and Food Institute in 1975 to help relieve world food problems and raise the quality of global life through improved nutrition and enlightened agriculture practices.

Many national and international citations and awards, including a number of honorary doctorate degrees, were bestowed on him. From the Boy Scouts of America he received the Silver Beaver, Silver Antelope, and Silver Buffalo; he served on their National Executive Board. On April 1, 1989, he was presented world Scouting's highest award, the Bronze Wolf. During his ninetieth birthday celebration, the President of the United States conferred upon him the Presidential Citizens Medal, naming him "one of the most distinguished Americans of his time" (*Church News*, Aug. 5, 1989, p. 4).

Upon the death of President Spencer W. Kimball, Ezra Taft Benson became President of the Church on November 10, 1985, at the age of eighty-six. At that time he delivered a statement reiterating the mission of the Church—to preach the gospel, perfect the Saints, and redeem the dead—and reaffirming that the Church is led by the Lord Jesus Christ. He selected as his counselors in the First Presidency Gordon B. Hinckley and Thomas S. Monson. The new First Presidency soon issued a special invitation to those members who had ceased activity or become critical of the Church to "come back" (*Church News*, Dec. 22, 1985, p. 3), and they opened the temples to worthy members married to unendowed spouses.

In a solemn assembly at general conference April 6, 1986, he was sustained by Church members as the PROPHET, SEER, AND REVELATOR, and President of the Church. In his opening address at that conference, President Benson stressed the need to "cleanse the inner vessel (see Alma 60:23), beginning first with ourselves, then with our families, and finally with the Church" (*Ensign* 16 [May 1986]:4). In commencing that cleansing, he declared, "The Book of Mormon has not been, nor is it yet, the center of our personal study, family teaching, preaching, and missionary work. Of this we must repent" (*Ensign* 16 [May 1986]:5–6).

In his concluding address of the conference, he said, "The Lord inspired His servant Lorenzo Snow to reemphasize the principle of tithing to redeem the Church from financial bondage. . . . Now, in our day, the Lord has revealed the need to reemphasize the Book of Mormon to get the



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Church and all the children of Zion out from under condemnation—the scourge and judgment” (*Ensign* 16 [May 1986]:78; see D&C 84:54–58). To that end, his address “The Book of Mormon Is the Word of God” was repeated in regional conferences throughout the Church. This emphasis greatly accelerated the distribution and reading of the Book of Mormon and “brought more souls to Christ, both within and without the Church, than ever before” (*Ensign* 18 [Nov. 1988]:4).

Continuing to help set the Church in order and perfect the Saints, he delivered another landmark address entitled “Beware of Pride” and gave separate messages to the children, young men, young women, single adult brethren, single adult sisters, fathers, mothers, and the elderly.

Throughout the years, the home and family were the center of many of President Benson’s conference messages, such as his widely broadcast address “Our Homes—Divinely Ordained” (*IE* 52 [May 1949]:278–79, 332–33) and his frequent reference to his goal that there be “no empty chairs”

in the family circle in the next life (Dew, p. 363). He has manifested a great love for the children and youth of the Church.

He was President during the Bicentennial of the U.S. Constitution and, as one of its greatest defenders, he delivered messages honoring this divine document and its inspired framers (*The Constitution: A Heavenly Banner*, Salt Lake City, 1986).

During his presidency, new temples were announced and several were dedicated, and missionary work expanded around the world with special opportunities being afforded, particularly in Eastern Europe, in countries previously closed.

For nearly fifty years his thousands of speeches stressed mankind’s three great loyalties—loyalty to God, loyalty to family, and loyalty to country. His life has been exemplary in striving to live those loyalties as a prophet, a patriarch, and a patriot.

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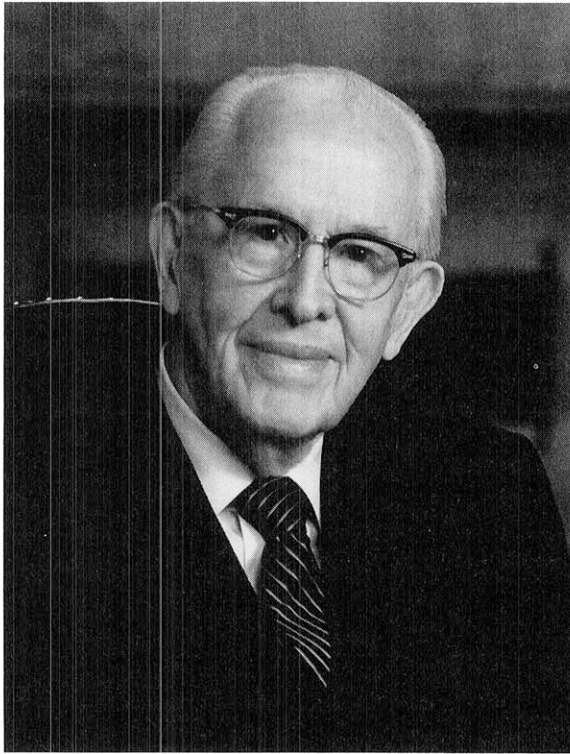
REED A. BENSON
SHERI L. DEW

BIBLE

[The entry on the Bible is designed as an overview of the positive LDS appraisal and extensive use of this scriptural collection. Articles under this entry are:

- Bible
- LDS Belief in the Bible
- King James Version
- LDS Publication of the Bible

The first article explains the importance of the Bible among the standard works of the Church. The second



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The first article explains the importance of the Bible among the standard works of the Church. The second

article explores the depth of belief in the Bible. The third article examines the use by the Church of the King James Version of the Bible. The concluding article gives information contained in the Bible published by the Church in 1979 and details of the publication. Articles that address related issues include Old Testament and New Testament. For discussions of the range of matters associated with the LDS view of scripture in general, see Standard Works and particularly the set of articles under the general heading Scripture.]

BIBLE

The Bible stands at the foundation of The Church of Jesus Christ of Latter-day Saints, constitutes one of its standard works, and is accepted as the word of God. In 1820 a New Testament passage in the epistle of James prompted the young Joseph Smith to ask God about the religions of his time, and thereupon he received his FIRST VISION, in which he saw God the Father and Jesus Christ (James 1:5; JS—H 1:11–12, 17–18). Three years later, Old Testament and New Testament passages provided the principal scriptural foundation of Joseph's second major spiritual experience when the angel MORONI appeared to him and taught him from Malachi, Isaiah, Joel, Daniel, and other scriptures (JS—H 1:36–41; JD 24:241; *Messenger and Advocate* 1 [Apr. 1835]:109). After completing the Book of Mormon translation and organizing the restored Church of Jesus Christ in 1830, the Prophet Joseph Smith thoroughly studied the Bible as instructed by the Lord and prepared the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST).

From childhood, Latter-day Saints are introduced to the teachings of the Bible. Certain passages are emphasized in teaching children. Most children in PRIMARY—and particularly those in families who hold FAMILY HOME EVENING and follow scripture reading programs—become familiar with the events recorded in Genesis, including stories of Adam and Eve, Noah, Abraham, Jacob, and Joseph. Later episodes of the prophets, judges, and kings (such as Moses, Samson, Samuel, David, Solomon, Jonah, and Daniel), as well as those of New Testament personalities (e.g., Peter, Paul, and Stephen), are also favorites. The stories of Deborah, Ruth, Esther, and Mary are especially loved by girls. However, the life and teachings of Jesus Christ are the most studied and appreciated (*see* JESUS CHRIST: MINISTRY OF JESUS CHRIST).

Richer gospel teachings come into focus in repeated study of the Bible by Latter-day Saints.

In addition to Sunday School instruction, teenagers attending SEMINARY classes spend two years of their four-year curriculum on the Bible. A similar emphasis is found in college-level religion classes in the universities and colleges of the Church educational system and in INSTITUTE OF RELIGION classes at other universities and colleges. LDS missionaries often refer to Bible passages as they teach investigators of the Church. One of the strongest demonstrations of the importance of Bible study to the Latter-day Saints is found in the adult Sunday School program. In the Gospel Doctrine classes, two of every four years are devoted to reading, studying, and discussing the Bible. Another strong evidence of LDS commitment to the Bible is the effort and expense incurred to produce the LDS PUBLICATION OF THE BIBLE in 1979. The General Authorities of the Church frequently quote from the Bible in their writings and general and stake conference addresses. Thus, the Bible forms an important gospel foundation for all Church members, from the newly baptized to the presiding leaders.

PREVALENT BIBLICAL TEACHINGS AND PRACTICES. Among the teachings found in the Bible, some concepts receive special emphasis. For example, Latter-day Saints readily identify with the Old Testament pattern of God speaking through living prophets (Amos 3:7), a pattern visible in the Church today. They also relate to the house of Israel through their individual PATRIARCHAL BLESSINGS, which usually identify a genealogical line back to one of the tribes of Israel. The concept of a covenant people, as taught in Genesis, Exodus, and Deuteronomy, conforms to LDS beliefs about being a covenant people today. Many laws and commandments, in particular a health code, distinguish both ancient Israel and its modern spiritual counterpart in the Church (Lev. 11; D&C 89; *see* WORD OF WISDOM). The wanderings of ancient Israel and the challenges in settling the PROMISED LAND also parallel early LDS history, so much so that Brigham YOUNG has been called a modern Moses (e.g., Arrington, 1985; *see also* PERSECUTION; PIONEERS).

New Testament teachings that are emphasized among Latter-day Saints include the teachings of the Savior and the apostles on basic gospel principles, especially faith and repentance, and covenant ordinances, particularly baptism and the GIFT OF THE HOLY GHOST (*see* FIRST PRINCIPLES

OF THE GOSPEL). Latter-day parallels to the New Testament Church organization, PRIESTHOOD offices, and missionary work have their counterparts in contemporary LDS beliefs, practices, and Church organization (*see* ORGANIZATION OF THE CHURCH IN NEW TESTAMENT TIMES).

BIBLICAL EMPHASIS WITHIN THE BOOK OF MORMON. Among Old Testament writings, those of Moses, Isaiah, and Malachi receive special attention from Latter-day Saints because of their prominence within the Book of Mormon. The teachings of Moses as found in the Pentateuch (an expanded portion of Genesis 1–6 being available also in the PEARL OF GREAT PRICE) provide the foundation for understanding the Mosaic DISPENSATION of the house of Israel. The Book of Mormon record, which originated with LEHI and with the people of Zarahemla (*see* MULEK), came mostly out of this Israelite setting. The record includes Adam and Eve and events in the Garden of Eden (e.g., 2 Ne. 2:15–25), and references to the flood at the time of Noah (e.g., Alma 10:22), to people divinely led to the Americas at the time of the Tower of Babel (Ether 1:3–5, 33), to events in the lives of the patriarchs (e.g., 2 Ne. 3:4–16), and to the calling, works, and words of Moses (e.g., 1 Ne. 17:23–31; 2 Ne. 3:16–17; *see also* LAW OF MOSES). The fifth chapter of 1 Nephi reviews the biblical records that Lehi's family brought out of Jerusalem (*see* BOOK OF MORMON PLATES AND RECORDS) and, along with 1 Nephi 17, highlights key biblical events, particularly the Israelite exodus from Egypt, although without the details found in the Pentateuch. The examples and teachings of Old Testament prophets, judges, and kings were also part of the biblical records of the community of Lehi. Because this group lived under the law of Moses (2 Ne. 25:24), Old Testament religious practices are continued in the Book of Mormon.

Fully one-third of the writings of Isaiah are found in the Book of Mormon, making Isaiah the most frequently quoted biblical book there. Twenty-two of the sixty-six chapters of Isaiah are quoted in whole or in part in the Book of Mormon (a total of 433 of Isaiah's 1,292 verses). Book of Mormon prophets and writers typically selected those chapters highlighting God's covenant relationships and his promises to Israel, the role and calling of the MESSIAH, and prophecies concerning the LAST DAYS. These themes are prevalent in

contemporary LDS theology as well (A of F 3, 4, 9, 10).

Malachi's teachings in the Book of Mormon are important because the resurrected Jesus quoted them and thus emphasized them (cf. 3 Ne. 24–25; Mal. 3–4; D&C 2:1–3). Malachi's words concerning a messenger sent to prepare the way for Christ's second coming, the payment of tithes and offerings, and the latter-day mission of ELIJAH thus form another important nucleus of Old Testament teachings within LDS society.

Because the main Book of Mormon colony left Jerusalem approximately six hundred years before the beginning of the New Testament period, Book of Mormon writers did not have access to New Testament records. However, they had access to two important sources of doctrines paralleling some of the New Testament: the resurrected Christ and divine revelation. The resurrected Christ delivered to his hearers in the Americas a sermon essentially the same as the one he had delivered near the Sea of Galilee. He also gave important additions and clarifications that focus on him as the Redeemer and Lord, on the fulfillment of the law of Moses, and on the latter days (3 Ne. 11–18; *see also* BEATITUDES; SERMON ON THE MOUNT). In addition, he amplified teachings recorded in John 10, especially verse 16, about his role as the Good Shepherd of the scattered sheep of Israel (3 Ne. 15:12–24). MORMON's important teachings about baptism and about faith, hope, and charity parallel New Testament teachings, especially those of Paul in 1 Corinthians 13.

IS THE BIBLE COMPLETE? Latter-day Saints revere the Bible as the word of God revealed to humankind. However, Joseph Smith recognized that translations do not reflect totally and exactly the original words and intentions of the ancient prophets and other biblical writers. Thus, in the WENTWORTH LETTER he wrote, "We believe the Bible to be the word of God as far as it is translated correctly" (A of F 8). Joseph Smith observed that "our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation" (*TPJS*, pp. 290–91). While Latter-day Saints accept rather explicitly what the Bible now says, they realize that more is to be accounted for than is available in the extant biblical record.

In addition to difficulties associated with translating from ancient to modern languages, other scriptures also declare that some parts of the original biblical text have been lost or corrupted (e.g., 1 Ne. 13:28–29; D&C 6:26–27; 93:6–18). Joseph Smith commented on the Bible’s incompleteness: “It was apparent that many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled” (*TPJS*, pp. 10–11). He later said, “Much instruction has been given to man since the beginning which we do not possess now. . . . We have what we have, and the Bible contains what it does contain” (*TPJS*, p. 61). The Prophet Joseph further stated, “I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors” (*TPJS*, p. 327). Thus, the elements of mistranslation, incompleteness, and other errors weaken the Bible; but the spirit of its messages still reveals enough of God’s word to fulfill his appointed purposes. Joseph Smith summarized thus: “Through the kind providence of our Father a portion of His word which He delivered to His ancient saints, has fallen into our hands [and] is presented to us with a promise of a reward if obeyed, and with a penalty if disobeyed” (*TPJS*, p. 61). Latter-day Saints have continued to trust in the general accuracy of the biblical texts even though they know that that text may not always be correct. Thus, they study and revere the Bible, especially in the context of other scriptures and modern revelation, which have much to say about the Bible and how it is to be interpreted, and as they study they ponder and pray that they may receive inspiration from God and come to understand the Bible’s messages as they need to be applied in their lives (cf. Moro. 10:3–5).

FIRST PRESIDENCY’S ENDORSEMENT OF BIBLE READING. Each of the Presidents of the Church has encouraged Latter-day Saints to read the scriptures and to apply scriptural teachings in their lives, as the scriptures also admonish (cf. 2 Tim. 3:16; 1 Ne. 19:23). As a demonstration of this emphasis, in 1983, a year proclaimed as the “Year of the Bible” in the United States, the members of the **FIRST PRESIDENCY** of the Church issued a strong statement in support of Bible reading and application: “We commend to all people everywhere the daily reading, pondering and heeding of

the divine truths of the Holy Bible.” They also declared the Church’s attitude toward the Bible by saying that “the Church of Jesus Christ of Latter-day Saints accepts the Holy Bible as essential to faith and doctrine” and that the Church is committed to Bible reading and scholarship as demonstrated by the publishing of an enhanced edition of the King James Version. “Moreover,” they continued, “the Holy Bible is the textbook for adult, youth and children’s classes throughout the Church each year.”

In the same statement, the First Presidency highlighted the role and value of the Bible in the lives of individuals. They observed that when “read reverently and prayerfully, the Holy Bible becomes a priceless volume, converting the soul to righteousness. Principal among its virtues is the declaration that Jesus is the Christ, the Son of God, through whom eternal salvation may come to all.” They continued with the promise that “as we read the scripture, we avail ourselves of the better part of this world’s literature” and they encouraged all to “go to the fountain of truth, searching the scriptures, reading them in our homes, and teaching our families what the Lord has said through the inspired and inspiring passages of the Holy Bible” (“Statement of the First Presidency,” p. 3).

The Latter-day Saint use of the Bible differs from the Judeo-Christian norm because it is not the sole LDS source of authority (see **SCRIPTURE: AUTHORITY OF SCRIPTURE**). The Bible is interpreted and understood by Latter-day Saints through four important means: (1) other LDS scriptures, which enrich and give perspective to an understanding of biblical teachings; (2) statements of modern prophets and apostles on the meaning of some biblical passages; (3) the Joseph Smith Translation of the Bible; and (4) personal revelation through the gift of the Holy Ghost enhancing the comprehension of the scriptures. Consequently, Latter-day Saints are not left without information about the meaning of many difficult passages that have divided the entire Christian world for two millennia.

The LDS perspective on the Bible is summarized well in the statement of the seventh Church president, Heber J. GRANT, who said, “All my life I have been finding additional evidences that the Bible is the Book of books, and that the Book of Mormon is the greatest witness for the truth of the Bible that has ever been published” (*IE* 39 [Nov. 1936]:660).

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VICTOR L. LUDLOW

LDS BELIEF IN THE BIBLE

The Church believes the word of God contained in the Bible. It accepts the Bible "as the foremost of [the Church's] standard works, first among the books which have been proclaimed as . . . written guides in faith and doctrine. In the respect and sanctity with which the Latter-day Saints regard the Bible they are of like profession with Christian denominations in general" (*AF*, 1966 ed., p. 236).

Latter-day Saints value the Bible for many reasons. The Bible presents the revelations of God in several DISPENSATIONS or eras, each headed by prophets. They also read and follow the Bible for the instructional and spiritual value of the events it describes. While some of the Old Testament describes the law of Moses that Latter-day Saints believe was fulfilled with the atonement of Christ (3 Ne. 9:17), nevertheless the Old Testament stories, commandments, ordinances, proverbs, and prophetic writings still express the basic patterns of God's will toward his children and how they should act toward him.

Latter-day Saints revere the New Testament for its account of the birth, ministry, atonement, and resurrection of the Savior, Jesus Christ. The teachings of Jesus in the New Testament comprise the core of LDS doctrine, and their preeminence is evidenced by their frequent appearance in other LDS STANDARD WORKS accepted as scripture and in LDS speaking and writing.

The writings of the New Testament apostles are accepted and appreciated for their doctrine and wise and inspired counsel and for documenting the apostolic challenge of proclaiming the gospel, adhering to the original teachings of Christ, establishing the unity of the faith, and promoting the righteousness of believers in a rapidly growing Church. Latter-day Saints also find references in several letters of the early apostles of the falling away (*see* APOSTASY) that necessitated the RESTORATION, alerting the faithful to remain fervent and active in the faith and to stay true to the love of Jesus Christ.

While Latter-day Saints devoutly regard the Bible, they do not consider it the sole authoritative source of religious instruction and personal guidance. They also study accounts of God's dealings with other ancient peoples such as those found in the Book of Mormon along with the teachings of the Prophet Joseph SMITH and the latter-day prophets and apostles (*see* DOCTRINE AND COVENANTS; GENERAL AUTHORITIES; JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]; PEARL OF GREAT PRICE). Latter-day Saints consider personal revelation the individual's ultimate source for understanding scripture and knowing God's will.

Viewed as being harmonious with each other, all these sources enhance and clarify one another, and aid modern readers in correctly comprehending and translating these texts.

Latter-day Saints believe all that God has revealed. They seek to know and do the word of God wherever it has been made known in truth and authority. They believe that salvation is in Jesus Christ and not in any combination of words or books. They believe in God and in his son Jesus Christ, whose words and ways can be known through a lifetime of SCRIPTURE STUDY, service, and prayer, and by personal revelation through the power of the Holy Ghost.

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PAUL HEDENGREN

KING JAMES VERSION

In various lands where The Church of Jesus Christ of Latter-day Saints has been established, it uses a translation of the Bible in the local language. In English-speaking areas, the Church uses the King James (or Authorized) Version (KJV), mainly because it was the basic English text used by the Prophet Joseph Smith and because subsequent Church leaders have approved its use. The Church does not claim that the KJV is perfect, but it is currently the preferred English version and was used in the Church's 1979 edition and later printings of the Bible.

The books of the Bible were originally written in Hebrew, Aramaic, or Greek. No original biblical manuscripts exist today, but they were copied and translated into many languages in antiquity. Many early papyri and parchments have survived. From those records, numerous modern translations have been made.

From 1604 to 1611, some fifty-four scholars worked to produce the KJV of the Bible. This was not the first English translation. In 1382, John Wycliffe translated the Bible from the Latin Vulgate; a revised edition was published in 1388. From 1523 to 1530, William Tyndale translated the Pentateuch from Hebrew and the New Testament from Greek. Still later in the 1500s, other translations appeared, including the Protestant Geneva Bible in 1560 and the Bishops' Bible in 1568. The former became popular with the laity and the latter with Protestant bishops. The Catholic Rheims-Douai Bible was finished in 1609 (1582 New Testament, 1609 Old Testament), based on the Latin Vulgate.

In an attempt to heal differences between Anglicans and Puritans, King James I appointed a body of scholars to produce a version of the Bible to be authorized for use in the English churches. They used the best texts available to them, mainly the "Received Text of the New Testament in the multilanguage ("polyglot") editions, presenting the Old and New Testaments in Hebrew and Greek respectively, and other languages. The long and respected line of English Bibles was also diligently compared and used.

The resulting King James Version was published in 1611. Various editions of the KJV appeared throughout the 1600s, which resulted in many printing inaccuracies. The Cambridge (1762) and Oxford (1769) editions featured a revised text, updated spelling, corrected punctuation, increased italics, and changed marginal notes.

Many other English versions have appeared, especially in light of the discovery of additional early manuscripts, beginning with Constantin von Tischendorf's first find at St. Catherine's Monastery in the Sinai peninsula in 1844. These translations have generally endeavored to render the ancient texts into contemporary usage while reflecting the form of the oldest available manuscripts as much as possible.

Latter-day Saints have not made extensive use of these other translations. Many feel that popularization tends to dilute the sacred nature of the Bible. They also find the ancient textual variants to be relatively insignificant, usually not changing the important messages of the Bible, most of which, in any event, are corroborated elsewhere in LDS scripture.

Although the KJV was Joseph Smith's English Bible, he did not regard it as a perfect or official translation; this is why he studied Hebrew and undertook the task of producing an inspired revision of the scriptures. He commented that he preferred some aspects of the Martin Luther translation (*HC* 6:307, 364), and several other nineteenth-century Church leaders stressed the need for greater accuracy and truth in Bible translations.

Twentieth-century Church leaders have given a variety of reasons for the continued use of the KJV: it was the common translation in use in the English-speaking world at the time of the Restoration; its language prevails in all the *STANDARD WORKS*; a large number of passages in the Book of Mormon, which parallel the Bible, were translated into the English style of the KJV; the *JOSEPH SMITH TRANSLATION OF THE BIBLE (JST)* was based on the KJV, with 90 percent of the verses unchanged. All latter-day prophets have used the KJV, and using the KJV in all Church publications has made it possible to standardize annotations and indices.

The KJV is viewed by many as a masterpiece of English literature. It has been called "the noblest monument of English prose," and it is certainly the most influential; its translators "showed great sensitivity," and the result was "destined for extraordinary influence and acclaim" (Speiser, pp. lxxiii–iv). H. L. Mencken praised it as "probably the most beautiful piece of writing in all the literature of the world" (Paine, p. viii).

The KJV is a relatively conservative translation. This is generally a strength, although at times it produces obscure renderings. Moreover, some

of its diction is now archaic and ungrammatical in current usage, and it is not consistent in the spelling of names in the Old and New Testaments (for example, Isaiah/Esaías and Elijah/Elias). Identical words in the synoptic Gospels are sometimes translated differently, and some misprints were never corrected (for instance, in Matt. 23:24, “strain *at* a gnat” should have been rendered “strain *out* a gnat”).

After studying many modern English translations, however, President J. Reuben Clark, Jr., a counselor in the First Presidency, said in 1956 that the KJV was “the best version of any yet produced” (Clark, p. 33). For example, he felt that the KJV translators clearly portrayed Jesus as the promised Messiah and as the Son of God, and accepted the gift of prophecy, the reality of miracles, and the uniqueness of the love of Christ; whereas modern translations have tended to promote naturalistic explanations for divine action, preferred the word “sign” instead of “miracle,” and used “love” in place of “charity,” and “appoint” instead of “ordain.” His views have been influential among most Latter-day Saints. Not all alternative translations, of course, suffer from the problems identified by President Clark.

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D. KELLY OGDEN

LDS PUBLICATION OF THE BIBLE

An edition of the King James Version of the Bible with new Bible study aids was published by The Church of Jesus Christ of Latter-day Saints in 1979, culminating seven years' work by Church leaders and scholars. The goals were to make Bible study more meaningful for Church members by supplying maps, charts, definitions, headnotes, footnotes, and cross-references to all of the four

STANDARD WORKS, and also to provide a single Bible edition for use in the Church curriculum.

This project began in 1972, about the time the study of the scriptures became the primary goal for the adult curriculum of the Church. Previously Church teachers had relied mainly on lesson manuals prepared by individuals or committees. The work was commissioned by the FIRST PRESIDENCY, who appointed a Bible Aids committee to oversee the project. This committee (later called the Scriptures Publications Committee) consisted initially of Thomas S. Monson, Boyd K. Packer, and Marvin J. Ashton of the QUORUM OF THE TWELVE APOSTLES. Ashton was later given another assignment and Bruce R. McConkie was appointed.

The committee called scholars, editors, and publication specialists from BRIGHAM YOUNG UNIVERSITY, the CHURCH EDUCATIONAL SYSTEM, and DESERET BOOK COMPANY to prepare Latter-day Saint-oriented aids to help readers better understand the King James text. Early in the project the First Presidency determined that the King James text would be used without change. This text of the Bible, along with the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, was entered into a computer data base. Each verse was reviewed, and key topics and terms identified. Computer printouts were generated comprising long lists of possible cross-references from which useful citations were then selected. Emphasis was given to references from the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price that helped clarify Bible passages along with abundant interbiblical cross-references. These now appear in the footnotes and in the TOPICAL GUIDE (an extensive subject index and modified concordance). A BIBLE DICTIONARY, 24 pages of full-color maps, and a complete gazetteer were included. The Bible Dictionary provides concise explanations of biblical items and often adds points of interest to Latter-day Saints. Brief explanations of some words or phrases from Hebrew and Greek were also included as footnotes, along with about 600 passages from the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST). Unique summaries at the beginning of each chapter in this edition of the King James Bible suggest the doctrinal and historical content of each chapter from an LDS point of view.

The footnote system organizes all the aids available in this publication of the Bible. Some earlier Bible editions place cross-references in a cen-

ter column on the page, but this format limits the amount of material that can be included. A flexible system of three footnote columns at the bottom of each page was designed, with "callout" letters (*a*, *b*, *c*, etc.) allocated separately for each verse placed in the text as needed. Included in the footnotes are cross-references to other scriptures, the Topical Guide, and the Bible Dictionary; also explanatory Greek and Hebrew idioms and other clarifying information.

Once the scholarly and editorial work was completed in early 1978, typesetting began. Cambridge University Press in Cambridge, England, was selected as typesetter, because that press, one of the early printers of the King James Version after it was first issued in 1611, has been continuously involved in Bible publications since the late 1500s. Its expert staff proved invaluable to Church members who worked with them in editing the copy for typesetting and preparing the final pages. All the type was set in Monotype hot metal. Each page was prepared so that every footnote was contained on the same page as the verse to which it pertained. To serve the needs of programs in the Church Educational System, a self-imposed delivery deadline of September 1979 for the first copies of the Bible loomed over those involved in this production. The formidable task of typesetting and paginating 2,423 pages of complex text was completed in May 1979 after fifteen months of intense effort.

Printing and binding were first contracted with University Press and Publishers Book Bindery of Winchester, Massachusetts, who subcontracted some of the work to National Bible Press in Philadelphia, Pennsylvania. What at first seemed impossible production deadlines all came together and the first copies were delivered August 8, 1979. Many Latter-day Saints acknowledged the hand of God at work in this monumental publication.

This edition of the King James Version of the Bible has stimulated further interest in Bible study throughout the Church. It has extended and deepened members' understanding of and appreciation for the Bible as the word of God. It has also demonstrated that all the Latter-day Saint books of sacred scripture are correlated in many mutually supportive and enriching ways.

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WILLIAM JAMES MORTIMER

BIBLE, LDS

[The Church of Jesus Christ of Latter-day Saints reveres the Bible as the word of God given through ancient prophets and apostles, though it recognizes that the current text is not identical with the original. The Church has consistently used the King James Version (KJV) for formal classes, missionary work, and personal study among English-speaking peoples, utilizing KJV editions issued by the major Bible publishing houses. However, because latter-day revelation offers insight, interpretation, and supplemental material to thousands of biblical passages and in order to make the message of the Bible more readily accessible to LDS readers, the Church published in 1979 an edition of the KJV with multiple study helps. These include chapter headings, cross-references to other LDS scriptural works, explanatory footnotes, clarification of Greek and Hebrew terms and idioms, a subject-matter guide, a dictionary, maps, and excerpts from an inspired translation of the Bible by the Prophet Joseph Smith.]

Articles directly related to this subject are Bible: LDS Publication of the Bible; Bible Dictionary; Joseph Smith Translation of the Bible (JST); and Topical Guide. Other relevant articles are Bible: LDS Belief in the Bible; Bible: King James Version; Scripture; Scripture Study; Standard Works.]

BIBLE DICTIONARY

In 1979 The Church of Jesus Christ of Latter-day Saints published its own edition of the King James Version of the Bible with many reader's aids, including a new Bible dictionary. This dictionary contains much information relevant to the Bible that is unique to Mormonism. Bible dictionaries have traditionally been geographic and cultural word books, dating back to works such as Langenstein's *Vocabularius Biblicae* (1476) and Heyden's *Biblisches Namen Buch* (1567), which surveyed biblical history and archaeology then known. The increase in biblical scholarship since World War II has seen both a proliferation of linguistic materials and changes in dictionaries to include doctrinal concepts as well as people and

ter column on the page, but this format limits the amount of material that can be included. A flexible system of three footnote columns at the bottom of each page was designed, with "callout" letters (*a*, *b*, *c*, etc.) allocated separately for each verse placed in the text as needed. Included in the footnotes are cross-references to other scriptures, the Topical Guide, and the Bible Dictionary; also explanatory Greek and Hebrew idioms and other clarifying information.

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BIBLE DICTIONARY

In 1979 The Church of Jesus Christ of Latter-day Saints published its own edition of the King James Version of the Bible with many reader's aids, including a new Bible dictionary. This dictionary contains much information relevant to the Bible that is unique to Mormonism. Bible dictionaries have traditionally been geographic and cultural word books, dating back to works such as Langenstein's *Vocabularius Biblicae* (1476) and Heyden's *Biblisches Namen Buch* (1567), which surveyed biblical history and archaeology then known. The increase in biblical scholarship since World War II has seen both a proliferation of linguistic materials and changes in dictionaries to include doctrinal concepts as well as people and

ter column on the page, but this format limits the amount of material that can be included. A flexible system of three footnote columns at the bottom of each page was designed, with "callout" letters (*a*, *b*, *c*, etc.) allocated separately for each verse placed in the text as needed. Included in the footnotes are cross-references to other scriptures, the Topical Guide, and the Bible Dictionary; also explanatory Greek and Hebrew idioms and other clarifying information.

Once the scholarly and editorial work was completed in early 1978, typesetting began. Cambridge University Press in Cambridge, England, was selected as typesetter, because that press, one of the early printers of the King James Version after it was first issued in 1611, has been continuously involved in Bible publications since the late 1500s. Its expert staff proved invaluable to Church members who worked with them in editing the copy for typesetting and preparing the final pages. All the type was set in Monotype hot metal. Each page was prepared so that every footnote was contained on the same page as the verse to which it pertained. To serve the needs of programs in the Church Educational System, a self-imposed delivery deadline of September 1979 for the first copies of the Bible loomed over those involved in this production. The formidable task of typesetting and paginating 2,423 pages of complex text was completed in May 1979 after fifteen months of intense effort.

Printing and binding were first contracted with University Press and Publishers Book Bindery of Winchester, Massachusetts, who subcontracted some of the work to National Bible Press in Philadelphia, Pennsylvania. What at first seemed impossible production deadlines all came together and the first copies were delivered August 8, 1979. Many Latter-day Saints acknowledged the hand of God at work in this monumental publication.

This edition of the King James Version of the Bible has stimulated further interest in Bible study throughout the Church. It has extended and deepened members' understanding of and appreciation for the Bible as the word of God. It has also demonstrated that all the Latter-day Saint books of sacred scripture are correlated in many mutually supportive and enriching ways.

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WILLIAM JAMES MORTIMER

BIBLE, LDS

[The Church of Jesus Christ of Latter-day Saints reveres the Bible as the word of God given through ancient prophets and apostles, though it recognizes that the current text is not identical with the original. The Church has consistently used the King James Version (KJV) for formal classes, missionary work, and personal study among English-speaking peoples, utilizing KJV editions issued by the major Bible publishing houses. However, because latter-day revelation offers insight, interpretation, and supplemental material to thousands of biblical passages and in order to make the message of the Bible more readily accessible to LDS readers, the Church published in 1979 an edition of the KJV with multiple study helps. These include chapter headings, cross-references to other LDS scriptural works, explanatory footnotes, clarification of Greek and Hebrew terms and idioms, a subject-matter guide, a dictionary, maps, and excerpts from an inspired translation of the Bible by the Prophet Joseph Smith.]

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places. Many denominations have published Bible dictionaries each reflecting a unique theological stance.

Cambridge University Press granted the Church permission to use its Bible dictionary as a base, to be amended as needed. It was changed in three major ways: 1. Entries considered to be in error or of insufficient value were omitted. 2. Entries that were incomplete, because they were based on the Bible alone, were complemented by information from the BOOK OF MORMON, the DOCTRINE AND COVENANTS, the PEARL OF GREAT PRICE, and the teachings of the Prophet Joseph SMITH. This affected such entries as the FALL, ZION, URIM AND THUMMIM, ADAM, SACRIFICE, CIRCUMCISION, and TEMPLE. 3. New entries were added, including discussions on such matters as DISPENSATION OF THE FULNESS OF TIMES, AARONIC PRIESTHOOD, MELCHIZEDEK PRIESTHOOD, writing, and the family.

The dictionary provides new information in the light of such discoveries as the Dead Sea Scrolls, and explains language and cultural items, including several English words used in the Bible whose meanings have changed. Another major help is a harmony of the events in the life of Christ that includes not only the four Gospels but also 3 Nephi in the Book of Mormon and other references to latter-day REVELATION. The dictionary also contains an eleven-page world history chart of the major events that pertain to the Old and New Testaments and a chart of the main New Testament quotations that have Old Testament origins. The work totals 196 pages with 1,285 entries. It is not a declaration of the official position of the Church, but represents LDS perspectives as related to the products of ongoing scholarship that may be modified by further discovery and by future revelation.

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GARY P. GILLUM

BIBLE SCHOLARSHIP

Latter-day Saints recognize Bible scholarship and intellectual study of the biblical text. Joseph Smith and his associates studied Greek and Hebrew and

taught that religious knowledge is to be obtained by study as well as by faith (D&C 88:118). However, Latter-day Saints prefer to use Bible scholarship rather than be driven or controlled by it.

The Prophet Joseph Smith suggested certain broad parameters for any LDS critical study of the Bible: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God" (A of F 8). Because Latter-day Saints prefer PROPHETS to scholars as spiritual guides, and the inspiration of SCRIPTURE and the Holy Ghost to the reasoning of secondary texts, Bible scholarship plays a smaller role in LDS spirituality than it does in some denominations.

A fundamental operating principle of "revealed" religions is that all truth cannot be completely discovered through human reason alone. Without God's aid, no one can obtain the vital data, proper perspectives, and interpretive keys for knowing him (*see* REASON AND REVELATION). Because Latter-day Saints believe that their religion is revealed through living prophets of God, they subordinate human reason to revealed truth.

In this latter connection, Latter-day Saints show some affinities with contemporary conservative Roman Catholic and evangelical Bible scholarship. They accept and use most objective results of Bible scholarship, such as linguistics, history, and archaeology, while rejecting many of the discipline's naturalistic assumptions and its more subjective methods and theories. In those instances where Bible scholarship and revealed religion conflict, Latter-day Saints hold to interpretations of the Bible that appear in the other LDS scriptures and in the teachings of latter-day prophets.

These observations suggest three basic operating principles for Bible scholarship among Latter-day Saints:

1. Approaches to the Bible must accept divine inspiration and revelation in the original biblical text: it presents the word of God and is not a merely human production. Therefore, any critical methodology that implicitly or explicitly ignores or denies the significant involvement of God in the biblical text is rejected. With minor exceptions, such as the Song of Solomon, which Joseph Smith judged not to be inspired (cf. *IE* 18 [Mar. 1915]:389), the text is not to be treated in an ultimately naturalistic manner. God's participation is seen to be significant both in the events them-

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selves and in the process of their being recorded. His activity is thus one of the effects to be reckoned with in interpreting the events and in understanding the texts that record them.

2. Despite divine inspiration, the biblical text is not uninfluenced by human language and not immune to negative influences from its human environment, and there is no guarantee that the revelations given to ancient prophets have been perfectly preserved (cf. 1 Ne. 13:20–27). Thus, critical study of the Bible is warranted to help allow for, and suggest corrections of, human errors of formulation, transmission, translation, and interpretation of the ancient records.

3. Such critical scholarship, in addition to recognizing the divine origins of the Bible, must in its conclusions take account of the teachings of the BOOK OF MORMON and the other revelations to modern prophets included in the DOCTRINE AND COVENANTS and the PEARL OF GREAT PRICE, since for Latter-day Saints such sources not only have priority over revelations recorded in antiquity (cf. D&C 5:10) but also aid in interpreting the biblical text.

Latter-day Saints insist on objective hermeneutics, that is, they maintain that the biblical text has a specific, objective meaning and that the intent of the original author is both important and largely recoverable. For this reason, LDS scholars, like other conservatives, have tended toward the more objective tools of Bible scholarship, such as linguistics, history, and archaeology—recognizing that these tools themselves have to be evaluated critically—and have generally avoided the more subjective methods of literary criticism.

The most influential LDS Bible commentators include James E. Talmage, Bruce R. McConkie, Sidney B. Sperry, and Hugh W. Nibley, though Talmage's work was completed prior to many important discoveries, and McConkie's work is concerned less with critical exegesis than with understanding the New Testament within the overall body of LDS doctrine.

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STEPHEN E. ROBINSON

BIOGRAPHY AND AUTOBIOGRAPHY

From the earliest decades members of the Church have adhered to the Puritan tradition of writing spiritual autobiographies, often for reasons similar to those of their forebears, namely, to express their faith and to justify their actions in the light of that faith. New models and counsel also influenced the Latter-day Saints in this regard: the Book of Mormon, one of the first documents of the Church, begins autobiographically—"I, Nephi, having been born of goodly parents . . ." (1 Ne. 1:1)—and it contains long sections of both biography and autobiography. A version of Joseph SMITH's autobiography is canonized in the PEARL OF GREAT PRICE (see JOSEPH SMITH—HISTORY), and the Doctrine and Covenants injunction that "a record [be] kept among you" (D&C 21:1) has been interpreted in practice to apply to Latter-day Saints individually as well as institutionally.

In 1977 the annotated *Guide to Mormon Diaries and Autobiographies* listed nearly 3,000 such documents published or available in various libraries and archives. About half are retrospective autobiographies, as distinguished from journals of daily entries. As a result of the general LDS interest in FAMILY HISTORY, encouraged especially by President Spencer W. KIMBALL, that number multiplied in the 1980s. In addition, countless personal accounts and family histories remain in family possession throughout the Church.

The variety of Mormon autobiographies is vast, ranging "from conscious virtuosity to self-conscious artifice, from unconscious brilliance to dull-minded monotony" (Lambert, p. 69). In the classic *Autobiography of Parley Parker Pratt* (1874), Pratt artistically portrays himself variously as mystic, recluse, proselyte, jokester, preacher, acolyte, and apostle, each presented in form and language suited to the posture. In contrast, the equally well-known *A Mormon Mother: An Autobiography*, by Annie Clark Tanner, is less artful but more introspective, revealing a complexity of unresolved questions in its author. Mary Goble Pay's short autobiography (in Cracroft and Lambert, pp. 145–53) well represents the life-writing

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of a comparatively unlettered Latter-day Saint. In stark simplicity and with convincing sincerity, it tells her story as if to a child.

Biography is likewise a frequent LDS literary form (see LITERATURE, MORMON WRITERS OF: PERSONAL ESSAYS). Drawing on the literary tradition of the previous three centuries, early LDS biographers took as models the "life and times" forms, depicting the public achievements of Church leaders. Usually the works reflected the double value placed on Latter-day Saint individuality and community by merging the life of the individual with the history of the movement. Often didactic, these works were defensive in tone, tending to conceal as much as they revealed about the character and experience of the subject. Sensitive facts were either omitted or passed over lightly: a man's excommunication, his plural wives, an altercation with a fellow churchman, or an unsuccessful venture. Sometimes, of course, such facts were already known; in that case, the biographer's role often became one of explaining them away.

A half-century after Lytton Strachey, the eminent Victorian biography writer, altered the fashion of biography by insisting on telling the whole truth about his subjects, Latter-day Saint writers began to include more in their accounts about the private lives of Church leaders. Marion G. Romney's much-quoted directive, printed in the foreword of a jointly authored biography of J. Reuben Clark, Jr. (Fox, 1980; Quinn, 1983), states that "any biographer of President Clark must write the truth about him; to tell more than or less than the truth would violate a governing principle of his life." Romney, a counselor in the FIRST PRESIDENCY, advised the authors not to produce "a mere collection of uplifting experiences" or "a detailed defense of his beliefs." He required of them "a biography of the man himself, as he was, written with the same kind of courage, honesty, and frankness that J. Reuben Clark himself would have shown," including "his decisions and indecisions, sorrows and joys, regrets and aspirations, reverses and accomplishments" (Fox, p. xi). That statement, exemplified in the biography of Spencer W. KIMBALL (Kimball and Kimball, 1977), indicates a turn of tide in Mormon biography, wherein the bland, impeccably moral, and defensive biographies were replaced by studies reflecting flesh-and-blood reality.

Many have attempted to write the life of the Prophet Joseph Smith. His mother, Lucy Mack SMITH, dictated the first serious study, *Biographi-*

cal Sketches of Joseph Smith the Prophet (1853), but it was as much her own autobiography as her son's biography. On both counts, the book has held up as accurate source material, though not as a finished prose study. Subsequent Joseph Smith biographies by George Q. Cannon (1888), John Henry Evans (1933), Preston Nibley (1944), Leon Hartshorn (1970), and Francis M. Gibbons (1977), while appropriate to LDS audiences of the time, do not satisfy the recent taste for a complete embodiment of the subject.

In a more scholarly mode, though less than thorough or accurate in its use of sources, was Fawn M. Brodie's *No Man Knows My History* (1945). Its appearance caused a furor among Latter-day Saints and issued a challenge to answering scholars, which contributed to historians paying increased attention to serious research in their writing of Church history. An alternative to Brodie is Donna Hill's *Joseph Smith, the First Mormon* (1977), and her brother Marvin's review "Secular or Sectarian History? A Critique of *No Man Knows My History*" (1974) in *Church History*.

None, however, has totally succeeded in vivifying Mormonism's founder. Richard L. Bushman's *Joseph Smith and the Beginnings of Mormonism* comes close, but it deals only with the first years of the Prophet's life. Nevertheless, it is a promising re-creation, striving to see people and events as the participants would have understood them. With the commencement of Dean Jessee's publication of the *Papers of Joseph Smith* in 1989, it became possible for biographers to be even more rigorous and complete in their presentation of the full man in all his complexity.

With the growing interest in social history has come an increase in biographies of members of the Church other than General Authorities. People such as those covered in Leonard Arrington and Davis Bitton's *Saints Without Halos: The Human Side of Mormon History* and Donald Q. Cannon and David J. Whittaker's *Supporting Saints: Life Stories of Nineteenth-Century Mormons* are being featured in separate biographical volumes. Juanita Brooks's *John D. Lee* (rev. ed., 1972), for many years the exemplar of Mormon biography, and Leonard Arrington's *From Quaker to Latter-day Saint: Bishop Edwin D. Woolley* (1976) demonstrate how universally interesting the drama of life can be when it is well written.

Latter-day Saint women have seldom been subjects of full-length biographies. The 1984 Newell-Avery study of Emma Hale SMITH stands

alone as a full-length treatment of a woman leader, but biographies of Eliza R. SNOW and Emmeline B. WELLS are in progress. Of a lay Mormon woman, one biography of significance has been published, that of historian Juanita Brooks by Levi Peterson (1988).

A few autobiographical accounts of Latter-day Saint women are already available. Besides *A Mormon Mother*, there are the self-told lives of such people as Ellis R. Shipp, Mary Jane Mount Tanner, Sarah Studevant Leavitt, and Aurelia Spencer ROGERS, though it must be recognized that few of these accounts were written for distribution beyond the author's family. Another nineteenth-century woman, Fanny Stenhouse, used the autobiographical mode to produce her *Exposé of Polygamy in Utah* (1872), later revised and widely published as *Tell It All* (1874).

Modern female novelists such as Virginia Sorenson, author of *Where Nothing Is Long Ago* (1963), and Rodello Hunter, author of *Daughter of Zion* (1972), have published autobiographical material combined with some of the trappings of fiction. Several handwritten lives, such as that of Martha Cragun Cox, and others published to limited audiences, such as that of Louisa Barnes Pratt and Mary Ann Weston Maughan, remain largely untapped in obscure archives.

To encourage the writing of Latter-day Saint biographies, the David Woolley and Beatrice Cannon Evans family endowed a prize that has been awarded annually since 1983. It is now administered by the Mountain West Center for Regional Studies at Utah State University. Winners of that award are marked with an asterisk in the following selected main LDS biographies: Allen, James B. *Trials of Discipleship: The Story of William Clayton, A Mormon*. Urbana, Ill., 1987*; Arrington, Leonard J. *Brigham Young: American Moses*. New York, 1985*; Brodie, Fawn M. *No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet*, 2nd rev. ed. New York, 1971; Brooks, Juanita. *John D. Lee: Zealot, Pioneer Builder, Scapegoat*, rev. ed. Glendale, Calif., 1985; Bushman, Richard. *Joseph Smith and the Beginnings of Mormonism*. Urbana, Ill., 1984*; Fox, Frank W. J. *Reuben Clark: The Public Years*. Provo, Utah, 1980; Hill, Donna. *Joseph Smith: The First Mormon*. New York, 1977; Hoopes, David S., and Roy H. Hoopes. *The Making of a Mormon Apostle: The Story of Rudger Clawson*. Lanham, Maryland, 1990; Kimball, Edward L., and Andrew E. Kimball, Jr. *Spencer W. Kimball: Twelfth President of*

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MAUREEN URSENBACH BEECHER

BIRTH

The Church of Jesus Christ of Latter-day Saints teaches that every person experiences a series of "births." All were born as spirit children of God in a PREMORTAL LIFE. Second, these individual spirit children received a mortal, physical body when

alone as a full-length treatment of a woman leader, but biographies of Eliza R. SNOW and Emmeline B. WELLS are in progress. Of a lay Mormon woman, one biography of significance has been published, that of historian Juanita Brooks by Levi Peterson (1988).

A few autobiographical accounts of Latter-day Saint women are already available. Besides *A Mormon Mother*, there are the self-told lives of such people as Ellis R. Shipp, Mary Jane Mount Tanner, Sarah Studevant Leavitt, and Aurelia Spencer ROGERS, though it must be recognized that few of these accounts were written for distribution beyond the author's family. Another nineteenth-century woman, Fanny Stenhouse, used the autobiographical mode to produce her *Exposé of Polygamy in Utah* (1872), later revised and widely published as *Tell It All* (1874).

Modern female novelists such as Virginia Sorenson, author of *Where Nothing Is Long Ago* (1963), and Rodello Hunter, author of *Daughter of Zion* (1972), have published autobiographical material combined with some of the trappings of fiction. Several handwritten lives, such as that of Martha Cragun Cox, and others published to limited audiences, such as that of Louisa Barnes Pratt and Mary Ann Weston Maughan, remain largely untapped in obscure archives.

To encourage the writing of Latter-day Saint biographies, the David Woolley and Beatrice Cannon Evans family endowed a prize that has been awarded annually since 1983. It is now administered by the Mountain West Center for Regional Studies at Utah State University. Winners of that award are marked with an asterisk in the following selected main LDS biographies: Allen, James B. *Trials of Discipleship: The Story of William Clayton, A Mormon*. Urbana, Ill., 1987*; Arrington, Leonard J. *Brigham Young: American Moses*. New York, 1985*; Brodie, Fawn M. *No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet*, 2nd rev. ed. New York, 1971; Brooks, Juanita. *John D. Lee: Zealot, Pioneer Builder, Scapegoat*, rev. ed. Glendale, Calif., 1985; Bushman, Richard. *Joseph Smith and the Beginnings of Mormonism*. Urbana, Ill., 1984*; Fox, Frank W. J. *Reuben Clark: The Public Years*. Provo, Utah, 1980; Hill, Donna. *Joseph Smith: The First Mormon*. New York, 1977; Hoopes, David S., and Roy H. Hoopes. *The Making of a Mormon Apostle: The Story of Rudger Clawson*. Lanham, Maryland, 1990; Kimball, Edward L., and Andrew E. Kimball, Jr. *Spencer W. Kimball: Twelfth President of*

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MAUREEN URSENBACH BEECHER

BIRTH

The Church of Jesus Christ of Latter-day Saints teaches that every person experiences a series of "births." All were born as spirit children of God in a PREMORTAL LIFE. Second, these individual spirit children received a mortal, physical body when

they were born on earth. Third, those who accept and live the GOSPEL OF JESUS CHRIST go through a process of being born again in a spiritual sense (*see* BORN OF GOD). Although these births are real, they do not in any way constitute any type of REINCARNATION.

Men and women become conscious of their divine origin and birthright when they recognize their relationship with the Supreme Being, address him as Father, and become aware that in scripture God addresses mankind as his children (1 Jn. 3:1–2; Matt. 6:9).

In the COUNCIL IN HEAVEN, God the Father offered his spirit children the opportunity to progress toward becoming like he is by leaving his presence and being born on earth in a mortal, physical body and learning to live by faith (Abr. 3:22–28). Mortal birth is the event by which one's SPIRIT BODY is temporarily joined with a mortal tabernacle begotten by earthly parents. The exact time when the premortal spirit enters the unborn physical tabernacle is not specified in divine revelation. Through the FALL OF ADAM, and birth into mortality, mankind becomes subject to two deaths: the physical or temporal death, which is a death of the body, and the spiritual death, which is being shut out of God's presence (*see* LIFE AND DEATH; PLAN OF SALVATION).

Through the ATONEMENT of Jesus Christ all people are given opportunity to be born again in a spiritual sense as his sons and daughters so as to return to God's presence as his spiritually begotten children (Mosiah 5:7–9; Alma 5:14). The process of being born of the spirit begins when one is baptized and receives the GIFT OF THE HOLY GHOST. Since the HOLY GHOST is a member of the GODHEAD, the effects of the spiritual death, or separation between man and God, is lessened individually when one is truly born of the Spirit.

Birth as spirit beings and birth as mortals have already occurred to all of mankind on the earth. The spiritual rebirth necessary for salvation in the presence of God requires considerable additional individual effort through obedience to the gospel of Jesus Christ.

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HELEN LANCE CHRISTIANSON

BIRTH, SPIRITUAL

See: Born of God; Premortal Life

BIRTH CONTROL

The GENERAL HANDBOOK OF INSTRUCTIONS for Church leaders has the following instructions concerning birth control: "Husbands must be considerate of their wives, who have a great responsibility not only for bearing children but also for caring for them through childhood. . . . Married couples should seek inspiration from the Lord in meeting their marital challenges and rearing their children according to the teachings of the gospel" (*General Handbook*, 11-4).

Interpretation of these general instructions is left to the AGENCY of Church members. One of the basic teachings of the Church, however, is that spirit children of God come to earth to obtain a physical body, to grow, and to be tested. In that process, adults should marry and provide temporal bodies for those spirit children. For Latter-day Saints, it is a blessing, a joy, and also an obligation to bear children and to raise a family.

One of the cornerstones of the gospel is agency or choice. Latter-day Saints believe that everyone will be held responsible for the choices they make. Many decisions involve the application of principles where precise instructions are not given in the *General Handbook of Instructions* or in the scriptures. The exercise of individual agency is therefore required, and Latter-day Saints believe that personal growth results from weighing the alternatives, studying matters carefully, counseling with appropriate Church leaders, and then seeking inspiration from the Lord before making a decision.

Church members are taught to study the question of family planning, including such important aspects as the physical and mental health of the mother and father and their capacity to provide the basic necessities of life. If, for personal reasons, a couple prayerfully decides that having another child immediately is unwise, birth control may be appropriate. Abstinence, of course, is a form of contraception. Like any other method, however, it has its side effects, some of which may be harmful to the marriage relationship.

Prophets past and present have never stipulated that bearing children was the sole function of the marriage relationship. They have taught that

they were born on earth. Third, those who accept and live the GOSPEL OF JESUS CHRIST go through a process of being born again in a spiritual sense (*see* BORN OF GOD). Although these births are real, they do not in any way constitute any type of REINCARNATION.

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Prophets past and present have never stipulated that bearing children was the sole function of the marriage relationship. They have taught that

physical intimacy is a strong force in expressing and strengthening the love bond in marriage, enhancing and reinforcing marital unity.

Decisions regarding the number and spacing of children are to be made by husband and wife together, in righteousness, and through empathetic communication, and with prayer for the Lord's inspiration. Latter-day Saints believe that persons are accountable not only for what they do but for why they do it. Thus, regarding family size and attendant questions, members should desire to multiply and replenish the earth as the Lord has commanded. In that process, God intends that his children use the agency that he has given them in charting a wise course for themselves and their families.

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HOMER S. ELLSWORTH

BIRTH RATES

See: Vital Statistics

BISHOP

A bishop is the ecclesiastical leader of a Latter-day Saint congregation or WARD, and has comprehensive pastoral and administrative responsibility at that level. This differs from other Christian churches in which bishops administer large geographical areas involving a number of congregations.

The word "bishop" comes from the Greek word *episkopos*, meaning "overseer." He is the pastor or shepherd, and is charged with the care of his flock. In the apostolic period, PAUL wrote to the bishops in Philippi (Phil. 1:1), and other letters speak of the bishop's duties and of his sacred role in caring for the Church of God (1 Tim. 3:1-7; Titus 1:7-9).

The bishop's office is a complex priesthood calling. The bishop is president of the ward's AARONIC PRIESTHOOD holders and is responsible for all their activities. He is also an ordained HIGH PRIEST in the MELCHIZEDEK PRIESTHOOD and is the presiding high priest in the ward, responsible

for all ward activities and functions (D&C 107:15-17). As the common judge and the presiding high priest, he determines the worthiness of all members of his ward and directs the performance of sacred ordinances (D&C 107:68-76). He is assisted by two counselors, usually high priests, who with the bishop constitute the BISHOPRIC and share responsibility for all ward organizations. The bishop and his counselors extend calls to ward members as needed to fill the numerous assignments in the many programs of the ward, encompassing activities for ward members at all ages.

A bishop holds his official position for an indefinite time period. A new bishop is called when an existing bishop is replaced or when a new ward is organized. After prayerful deliberation, the STAKE PRESIDENCY proposes a new bishop to the FIRST PRESIDENCY and QUORUM OF THE TWELVE APOSTLES. The individual nominated must be a member of the priesthood body of the ward. He does not seek nor apply for this position and no theological degree is necessary. A bishop is a lay minister and receives no monetary compensation for his services. Like other local Church officers, he must maintain himself and his family through normal employment. In selecting a bishop, a stake presidency ordinarily considers testimony, judgment, commitment, and charity toward ward members, as well as the virtues of sobriety and integrity and the administrative and teaching skills identified in the New Testament description of bishops:

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil [1 Tim. 3:2-6].

Receiving a call to be a bishop is often a powerfully spiritual experience for a man as he realizes the awesome responsibility and feels the spirit confirm the importance of the call.

The bishop is sustained by a vote of the congregation, after which he is ordained and set apart to this holy office by the laying-on of hands generally by the stake president under assignment from the First Presidency. After a bishop is released from active duty, he will often be called "bishop"

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throughout his life because of the love and respect that ward members have for him.

The bishop has overall responsibility for all functions of the ward, which are designed to lead each individual member to Christ and eternal life. He is to “watch over the Church” (D&C 46:27). With other ward leaders, he is concerned for the daily physical needs of each ward member, especially the sick, elderly, and handicapped. He is like a father to the ward.

As the PRESIDING HIGH PRIEST of the ward, the bishop presides at sacrament, priesthood, and ward council meetings, and at all other ward services or activities. By these and other means he watches over both the spiritual and temporal affairs of the ward and its individual members and organizes the activities for preaching the gospel, serving in the temple, and helping ward members become more Christlike.

The bishop is the common judge of his ward. He spends much time visiting with or interviewing ward members. He determines their worthiness to participate in sacred ordinances, to receive the priesthood, to receive calls to serve in the ward and on missions, and to do temple work. He spends many hours interviewing and counseling youth as they become prospective missionaries.

Besides determining worthiness, the bishop must see that all Church ordinances are performed and recorded correctly. His direction or approval is necessary for baptism, confirmation, administration of the sacrament, blessing and naming of babies, priesthood ordinations, and all temple ordinances for members of his ward.

Where there is need, the bishop may be involved in counseling on a regular basis. He may help ward members establish goals for improvement, or he may impose appropriate discipline. In cases of serious transgression, he may initiate formal DISCIPLINARY PROCEDURES, which can affect membership, and may be necessary to bring some back to full fellowship.

As the president of the Aaronic Priesthood, a bishop has a specific responsibility to the YOUNG MEN and YOUNG WOMEN of the ward, ages twelve to eighteen. He is to see that all youth are instructed not only in scriptures and doctrine but also in the principles of charity and honesty, with special training of the young men in the duties of the priesthood, including administration of the sacrament, HOME TEACHING, baptizing, and missionary work. The bishop is automatically president of

the quorum of priests in his ward, which generally consists of young men ages sixteen through eighteen. Bishops have similar responsibility for the young women of the ward. He meets monthly with a Bishop's Youth Committee, composed of adult and youth leaders for the young men and women.

Other duties of the bishop include receiving and accounting for the FINANCIAL CONTRIBUTIONS of ward members and caring of the needy through the BISHOP'S STOREHOUSE and the FAST OFFERING fund. He sees that all necessary supplies are at hand for ward functions. He arranges for and conducts funeral services. When it is appropriate and civil laws permit, he may perform marriages.

The bishop, as a father in his own home, as a family provider with a normal occupation, and as a member of the community in which he lives, has many time demands beyond his ecclesiastical calling. He must organize well and delegate and supervise effectively to accomplish all his duties.

The bishop's Sunday schedule usually involves a twelve or more hour day, including attending and conducting organizational meetings, worship services, training sessions; counseling and interviewing ward members; extending invitations or calls to participate in Church service in the ward; visiting the sick in hospitals; and visiting ward members in their homes as needed. He spends many additional hours during the week in meeting ward needs. His counselors and priesthood and auxiliary leaders also spend many hours helping him with these ward responsibilities. However, the overall responsibility for ward members and certain specific duties, such as annual interviewing of individuals for temple recommends and tithing settlement, are not in ordinary circumstances delegated.

Ward members believe that a man called of God, as the bishop is, will be endowed with wisdom, understanding, and spiritual discernment (D&C 46:27). Thus they frequently seek and greatly appreciate his advice and assistance.

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DON M. PEARSON

BISHOP, HISTORY OF THE OFFICE

The work of the office of bishop in The Church of Jesus Christ of Latter-day Saints has evolved over 160 years to accommodate changing Church needs. When the Church was small, bishops were concerned primarily with the temporal needs of the Church, and spiritual needs were left to the Prophet. At the 1846 exodus from NAUVOO, three kinds of bishops functioned: general bishops, WARD bishops, and traveling or regional bishops. In 1847 the first presiding bishop was called, and was assigned Church-wide temporal and administrative duties. Ward bishops worked under the supervision of the presiding bishop, traveling or regional bishops, and STAKE PRESIDENTS. In the late 1800s ward bishops were assigned greater responsibility for ward members, seeing to their spiritual as well as temporal needs. Thus the need for traveling or regional bishops gradually diminished and the office soon ceased altogether. Contemporary Church organization includes ward bishops and a presiding bishop who is a General Authority (*see* PRESIDING BISHOPRIC).

BEFORE NAUVOO, 1830–1839. Revelation to Joseph Smith restored the office of bishop in February 1831 (D&C 41:9; cf. 1 Tim. 3:1–7). Edward Partridge was called as the Church's first bishop, and was made responsible for operating a storehouse to help the poor (D&C 42:30–39) and for administering property transactions connected with the LAW OF CONSECRATION (D&C 42: 58:17). In December 1831 Newel K. Whitney was also called as a bishop (D&C 72). The two served as regional or traveling bishops (D&C 20:66), Whitney for Ohio and the eastern states and Partridge for MISSOURI (*Latter-day Saint Biographical Encyclopedia* 1:219–20, 224). The First Presidency ordained them and called two counselors to assist each one. In November 1831, the Lord had revealed the AARONIC PRIESTHOOD organization, designating bishops as the presidents of the Aaronic Priesthood to preside over quorums of up to forty-eight PRIESTS (D&C 107:87–88). Bishops Partridge and Whitney helped organize these priesthood quorums and selected and set apart quorum presidents. After the organization of the first STAKES in 1834, bishops functioned much like stake officers.

In response to additional revelations (D&C 42:30–39; 51:1–20; 84:103–104), bishops Partridge

and Whitney managed such Church temporal matters as paying bills, buying and selling lands and goods, helping with construction projects, printing, and assisting the poor. In Missouri, where members consecrated and pooled belongings, Bishop Partridge signed the consecration deeds, received donations into a BISHOP'S STOREHOUSE, and deeded back donated and purchased properties based on members' needs. He was remunerated for his full-time service.

NAUVOO PERIOD, 1839–1846. In 1841, when the law of TITHING replaced deeding all of one's property to the Church, bishops helped receive and disburse tithes. However, the Prophet Joseph Smith as Church President and trustee-in-trust held title to Church properties and established Church financial policies.

The office of ward bishops began with the establishment of the first wards in Nauvoo. There, bishops Newel K. Whitney and George Miller, who replaced Bishop Partridge (who had died in 1840), had general jurisdictions and also served in an assigned municipal ward. By 1842 Nauvoo's thirteen wards each had a bishop with two counselors. Their main tasks were to process tithes and to assist newcomers and aid the poor, which they accomplished with donated FAST OFFERINGS. Bishops also carried a major responsibility for dealing with ward members in cases of wrongdoing. However, bishops rarely conducted Sunday WORSHIP meetings; such services were held outdoors on a citywide or stake basis or in individual homes. Nauvoo bishops collectively organized and directed the work of deacons, teachers, and priests quorums in the city.

By the time of the exodus from Nauvoo, the Church had three types of bishops: general bishops, who in 1845 became trustees for the Church; ward bishops; and traveling bishops sent beyond Nauvoo to receive Church funds.

EXODUS AND EARLY UTAH, 1846–1900. During the exodus, ordained and acting bishops cared for the needy through tithes, offerings, and labor. WINTER QUARTERS was divided into twenty-two wards, each with a bishop. By 1848 bishops in KANESVILLE, IOWA, exercised civil as well as ecclesiastical authority. On April 6, 1847, Bishop Newel K. Whitney became the first presiding bishop for the entire Church.

When Latter-day Saints first settled in Utah, the norm was for each settlement to have a presi-

dent and at least one bishop (the nucleus of an embryonic stake). Salt Lake City, the largest settlement, was divided into nineteen wards in 1849, each with a bishop and two counselors. When Presiding Bishop Whitney died in 1850, he was replaced by Bishop Edward Hunter, who was given two counselors, thereby creating the first **PRESIDING BISHOPRIC**. They were responsible for Church temporal affairs, for local bishops, and for stake Aaronic Priesthood quorums. Bishop Hunter met every two weeks with northern Utah bishops to coordinate efforts regarding public works, tithes, resources, immigration and immigrants, and the needy. However, the First Presidency, not the Presiding Bishopric, made finance and resource policy and called and released bishops.

In each stake, bishops called men, and later, boys, to fill stake-level deacons' quorums, teachers' quorums, and priests' quorums, and gave them responsibilities in their wards. The basic ward officers for the pioneer Utah period were the **BISHOPRIC** and the teachers' quorum, then called block teachers or ward teachers (*see* **HOME TEACHING**). Under direction of the bishop, teachers visited members in their homes, settled disputes, and helped the needy. Teachers and bishoprics heard charges of wrongdoing and decided guilt or innocence. Bishops, as Church judges, conducted inquiries regarding sin and held bishops' courts, if necessary, to excommunicate, disfellowship, or exonerate (*see* **DISCIPLINARY PROCEDURES**). During the **REFORMATION (LDS)** OF 1856–1857, bishops and teachers saw to the catechizations interviews, and rebaptism of members.

Bishops spent much of their time managing tithing. Most tithes were “in kind,” necessitating the creation of bishop's storehouses, which included corrals for animals and bins for farm products. Tithing houses sometimes became commerce centers, serving as trading posts, banks issuing and receiving tithing scrip, wayside inns, and transportation and mail hubs. The Presiding Bishopric issued price valuations for donated and traded products, creating uniform prices for the territory. In the largely cashless **PIONEER ECONOMY**, bishops used two-thirds of the local tithes to help the poor and to pay for public improvements. They forwarded one-third of the tithing commodities to Salt Lake City to pay laborers on the Salt Lake Temple and various public works projects. Bishops received a small percentage of the tithes to cover personal expenses incurred while managing the

donations. By the mid-1850s, ward bishops had taken over the Presiding Bishopric's task of conducting annual tithing settlements with members.

During the consecration movement in the 1850s and the **UNITED ORDER** efforts in the 1870s, bishops received, recorded, and dispersed donated properties. Ward bishops recruited resources for use elsewhere, such as products in short supply, special funds, supplies for the militia, and teamsters and wagons to take immigrants west from staging points and supply depots in Nebraska, Iowa, and, later, Wyoming (*see* **IMMIGRATION AND EMIGRATION**).

The First Presidency and the Presiding Bishopric supervised local bishops through visits to wards, two annual general conferences requiring the attendance of bishops, distribution of circular letters, and the reports of traveling and regional bishops. Stake presidents served as the bishops' ecclesiastical superior line officers. In the Salt Lake, Cache, and Utah valleys, stake presidents held regular bishops' quorum meetings.

During this period, bishops had both temporal and spiritual responsibility for their wards and communities. They called ward officers, conducted meetings and presided over funerals, supervised **ORDINANCES**, and gave **BLESSINGS**. They assisted the needy through the use of tithes, fast offerings, and volunteer labor. During the 1856 famine, bishops requisitioned foodstuffs to distribute within a ward and to share with other wards. In the mid-1850s some wards created **RELIEF SOCIETIES** to aid needy Indians. Ward Relief Societies became widespread in the 1870s, and the bishops relied on them to seek out and help the needy.

Elders, seventies, and high priests met in stake quorums and were not directly subject to the bishops. In the 1860s and 1870s bishops helped organize and supervise Relief Societies for women, and other ward **AUXILIARY ORGANIZATIONS**, such as Mutual Improvement Associations for youth and adults, Sunday Schools, and Primaries for children.

In 1877 bishops presided over wards varying in size from 171 members in Morgan Stake wards (northern Utah) to 808 members in Utah Stake wards (central Utah). Each stake contained an average of twelve wards. An average ward had 432 members, 81 families, 13 high priests, 19 seventies, 38 elders, 6 priests, 6 teachers, and 10 deacons. During a thorough reorganization of the priesthood in 1877, President Brigham Young

added 140 wards to the existing 101, retaining 56 bishops and ordaining 185 new ones. Most bishopric counselors were newly called, too, and were required to be high priests. Thus in 1877 new personnel comprised about 80 percent of the Church's bishoprics.

New instructions directed bishops to account for their ward members; keep Aaronic Priesthood units staffed; attend weekly Aaronic Priesthood meetings and monthly stake priesthood meetings; operate an effective ward teaching program; conduct the sacrament during Sunday School; turn in monthly and quarterly reports of membership, finances, and ward activities; keep accurate records of disciplinary proceedings; support temple laborers; and hold proper Sabbath meetings, thus setting basic patterns for ward organization and procedures today. Bishops' agents replaced regional presiding bishops. In response to instructions to involve boys eleven to nineteen years old in an Aaronic Priesthood office, bishops called them to be deacons in their wards, beginning the shift of Aaronic Priesthood work to the youth. Bishops continued to call elders and high priests as acting priests and acting teachers to do the ward teaching.

Nineteenth-century Utah bishops were the civic leaders in their communities. They encouraged immigrants to become citizens and to vote. They discussed political matters at Church meetings; backed the development of the telegraph, railroad, mines, canals, and cooperative stores; and established and superintended local schools. The average length of service for all nineteenth-century Utah bishops was eleven years, but 15 percent served for more than twenty years. Bishops had above-average incomes. They entered into plural marriage more than other male members; at least 60 percent of bishops had one or more plural wives.

Because of federal antipolygamy efforts during the 1880s, many bishops were prosecuted or were forced into hiding, thus virtually halting their political involvement. Their wards were incorporated so that they, rather than the general Church, owned meetinghouses, saving them from confiscation by the federal government. The tithing system was disrupted and tithe paying declined. In 1889, stake tithing clerks replaced the bishops' agents.

1900–1930. Beginning about 1900, after Utah had gained statehood (1896), the economic prac-

tices of the Church were modified. By the early 1900s tithing had changed from donations of commodities primarily to cash; tithing houses gradually disappeared and the collection task became simpler. Fast offerings also were most often donated in cash rather than food.

A priesthood reform movement from 1908 to 1922 designated the Aaronic Priesthood for boys, with ordination ages of twelve for deacons, fifteen for teachers, and seventeen for priests. Each age group received new duties and standardized lesson manuals. Bishops supervised the ward-level quorums and became presidents of the wards' Aaronic Priesthood.

Another change in 1908 required that all ward priesthood quorums cease meeting at separate times and instead meet together weekly in a ward priesthood meeting on Monday nights. For the first time bishops regularly met with and presided over all ward priesthood groups at once. In the 1930s ward priesthood meetings shifted from Monday nights to Sunday mornings.

1930–1960. Stakes and wards continued to spread beyond the Rocky Mountain region. Bishops in outlying areas with LDS minorities faced new problems not found in the predominantly LDS state of Utah. Away from the Intermountain West, Church meetinghouses were few in number, and members often lived long distances from one another.

Changes during this period include the creation by the Presiding Bishopric of a central membership file so bishops could receive or send membership records more efficiently, a uniform WARD BUDGET system, achievement award programs for the youth, the regular publication of a bulletin from the Presiding Bishopric to be disseminated to all bishops, arrangement of funds for bishops to attend general conferences, and the improvement of the handbook for bishops. Since ward teachers were ward officers and personal representatives of the bishop, the bishopric personally selected and interviewed the ward teachers, and conducted monthly report meetings with them.

With the introduction of the welfare services program in the late 1930s, bishops established and operated ward welfare projects and mobilized ward support for stake projects. They introduced more efficient methods of collecting and utilizing fast offerings and allocated food and clothing from the new bishop's storehouses to the needy.

DEVELOPMENTS SINCE 1960. The postwar “baby boom” and rapid increases in convert baptisms produced sudden and steep growth in Church membership during the 1960s, which required more wards, bishops, and meetinghouses. The Church established stakes and wards internationally, producing a growing number of non-English-speaking bishops.

To help new bishops, the Church published a wide array of instruction manuals for the various organizations and activities of the Church. By the 1980s new bishops in the United States received several such manuals, a GENERAL HANDBOOK OF INSTRUCTIONS, and various priesthood guidebooks. Because the bishop’s tasks became so numerous that many bishops in the 1950s and 1960s were spending most weeknights as well as all day Sunday attending to Church duties, the Church moved to ease and simplify the nature of the bishop’s assignment.

In 1964, as part of a new Church emphasis on CORRELATION, “ward teaching,” now known as home teaching, became a responsibility of Melchizedek Priesthood quorum leaders, thus removing a major supervisory assignment from the bishops, though bishops continued to visit members in their homes and conduct funerals, visit the sick, and bestow blessings. In the 1970s and 1980s the bishop’s service tenure was generally shortened, although length of service was not set; and ward sizes were reduced. Computerization of membership and financial records simplified bishops’ record-keeping tasks. LDS SOCIAL SERVICES became a counseling resource to which bishops could refer members with difficult problems. Monday nights were reserved for FAMILY HOME EVENINGS, when no ward activities were to be held, thus giving both bishops and members more time for their families. By the 1980s the Church had consolidated all ward meetings, previously spread throughout the week, into one three-hour block on Sunday, saving bishops and members much travel and meeting time, particularly in wards that covered large areas. In 1990 Church headquarters began a quarterly allotment from the general tithing fund to cover ward expenses for wards in North America. This eliminated the bishop’s need to solicit ward budget money through donations and fund-raising activities. The Church also simplified its disciplinary procedures.

[See also Bishop; Bishopric.]

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WILLIAM G. HARTLEY

BISHOPRIC

The bishopric, consisting of the BISHOP and two counselors, is the presiding or governing council in a WARD (congregation). These three men oversee all Church programs in the ward. They are assisted in the clerical, financial, and other administrative work by an executive secretary, a ward CLERK, and assistant clerks as needed. (See also PRESIDING BISHOPRIC.)

A bishop is called by the Lord to this office through the STAKE PRESIDENT, who presents the prospective bishop’s name to the GENERAL AUTHORITIES for clearance and approval. The bishop selects two adult men to serve as his counselors and submits their names to the stake president for approval. Upon approval, the STAKE PRESIDENCY presents the names of the complete bishopric in a meeting of ward members for their sustaining vote. The stake president or a visiting General Authority ordains the bishop by the LAYING ON OF HANDS and sets him and his counselors apart in their positions.

The bishopric selects other men to serve as ward executive secretary, ward clerk, and assistant clerks; they are likewise approved by the stake president and priesthood executive committee, sustained by the members of the ward, and set apart by the stake president or his representative. The bishop and his counselors are ordained high priests (except in student wards, where elders may be called as counselors in the bishopric). All give voluntary, unpaid service.

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The bishopric is responsible for calling and conducting all of the executive meetings of the ward, including a weekly bishopric meeting, a weekly priesthood executive committee meeting, and various meetings to plan and coordinate youth activities and train youth leaders. Bishopric members also divide responsibility and attend the leadership and training meetings of each **AUXILIARY ORGANIZATION** they supervise (*see* **PRIMARY**; **RELIEF SOCIETY**; **SUNDAY SCHOOL**; **YOUNG MEN**; **YOUNG WOMEN**).

After prayerfully considering recommendations from ward organization leaders who request members to serve in teaching, leadership, and other service callings, the bishopric decides whom to call, and issues the invitation to serve. The bishop delegates supervisory responsibility for the various auxiliary organizations, maintenance of membership records, receipting of financial contributions to the Church, and certain matters pertaining to Church education. The bishop cannot delegate such duties as counseling members involved in serious transgressions, convening disciplinary councils, presiding over the **PRIEST** quorum in the ward, performing civil marriages for members of the ward, and conducting **TITHING** settlement (an annual, personal report by ward members concerning the donations they have made).

The bishopric has the primary responsibility for developmental programs involving the youth in

the ward. This entails promoting and attending activities for the youth, interviewing young men and women regularly, and overseeing the work of adults called to assist in teaching or planning activities. Activities are designed to provide youth with opportunities for recreation, service, and the application of religious principles to everyday life. The bishop focuses his efforts on the young men and women aged sixteen through eighteen, and assigns his counselors to work with youth aged twelve through thirteen and fourteen through fifteen. The bishop is to interview all young persons in the ward individually at least once each year (usually near their birthdays), and the counselors are to interview those twelve through sixteen years old at least annually. The bishop is the only member of the bishopric who discusses individual matters of personal worthiness with the youth.

Those who serve in a bishopric are expected to live with honesty, integrity, and devotion to their spiritual commitment. Their example of Christian service is essential to the quality of their influence among all ward members.

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DAVID C. BRADFORD

BISHOP'S STOREHOUSE

The bishop's storehouse system is a network of Church-owned and -operated commodity resource centers that function much like retail stores, with the major difference that goods cannot be purchased but are given to needy individuals whom local LDS bishops judge to be worthy and deserving of Church assistance. Recipients are invited to work or render service in various ways in exchange for goods to avoid allowing the goods given to be a form of dole.

The storehouse stocks basic food and essential household items, produced largely from Church agricultural properties, canneries, and light manufacturing operations. The entire system, where practical, is vertically integrated, from farming and harvesting through processing and distributing. All work is performed by Church volunteers and re-

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Between 1889 and 1898, little United States money was available in Utah. Many tithing storehouses of the Church paid workers and aided the poor by issuing notes payable in local goods and merchandise. This five-cent note, printed black on light pink in St. Louis, was issued by the Cache Stake, in Logan, Utah. Reprinted by permission from Alvin Rust, *Mormon and Utah Coin and Currency* (Salt Lake City, 1984).

cipients and is largely independent of the commercial economy. The contribution of time, talents, and resources of the membership of the Church in various areas sustains the storehouse.

The concept of the storehouse and the Church WELFARE SERVICES emerged from scriptural principles, elucidated by a series of revelations given to the Prophet Joseph SMITH beginning in 1831, a year after the Church was organized. In one revelation, Church members were directed to “remember the poor, and consecrate [their] properties for [the poor’s] support” (D&C 42:30). The goods and money thus contributed were to be “kept in [the Lord’s] storehouse, to administer to the poor and the needy” under the direction of the local presiding leader, the bishop (verse 34). Bishops were charged to seek donations as well (D&C 104:15–16; *Welfare Services Resource Handbook*, p. 9).

As defined by Church doctrine, the concept of the bishop’s storehouse is founded on the belief that members of the Church should care for themselves and for each other. This is done, first, in families and, second, through the Church. Members are discouraged from seeking assistance from governmental or other social agencies.

The implementation of the mutual help program has varied considerably according to the economic conditions of the members and the organizational structure of the Church. At various times, distribution of goods has occurred through bishops, tithing offices, or bishop’s storehouses. Utilization of the storehouse concept received intense emphasis during the UNITED ORDER effort of the 1870s. From that time forward, most WARDS maintained their own storehouse until the introduction of regional storehouses (1934–1936). Storehouses figured prominently in the Church’s effort to care for its people during the economic depression of the 1930s and formed the basis for a more systematic approach to shared assistance.

After World War II, the Church welfare system, centered in the storehouse, evolved into an integrated and complex Church-wide production and distribution system. A higher level of coordi-



Food and many other necessities are given to needy members, upon recommendation of a local bishop, from over 110 Bishop’s Storehouse facilities.

nation between welfare farms, dairies, and canneries was established, and a wider range of goods became available. The Church established central storehouses to supply regional storehouses. In the 1970s, with the maturing of the storehouse system, the Church selectively introduced local production and storehouses in areas outside the United States where need and resources warranted. The storehouse system is also available for assistance in cases of disaster (*see* CALAMITIES AND DISASTERS; EMERGENCY PREPAREDNESS).

Presently, the entire Bishop's Storehouse Resource System operates with efficiency and quality equal to commercial commodity activities, but maintains its spirit of volunteer service and local administration. While the bishop's storehouse system effectively assists thousands of people every year with material necessities, its additional value lies in the character development and spiritual growth of both givers and receivers.

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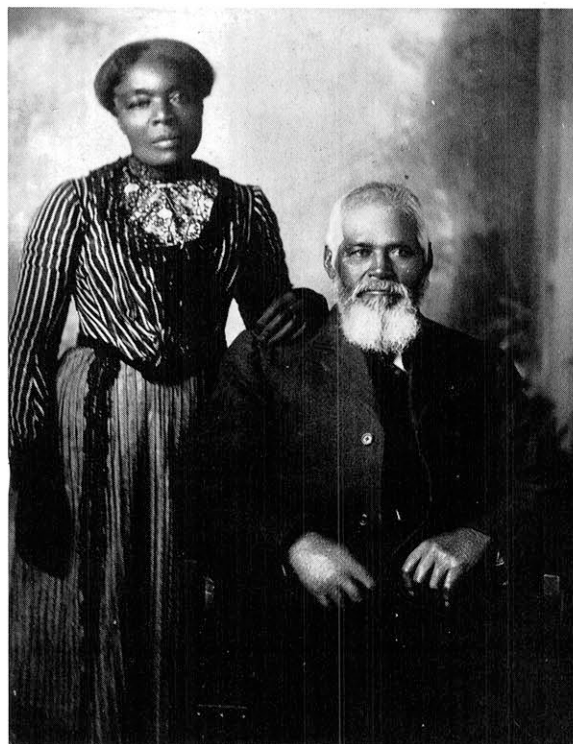
BLACKS

The history of black membership in The Church of Jesus Christ of Latter-day Saints can be divided between the era from 1830 to June 1978 and the period since then.

HISTORY. Though few in number, blacks have been attracted to the Church since its organization. Early converts (such as Elijah Abel) joined during the 1830s; others (such as Jane Manning James) joined after the Saints moved to Illinois. Among those who came to Utah as pioneers were Green Flake, who drove Brigham Young's wagon into the Salt Lake Valley; and Samuel Chambers, who joined in Virginia as a slave and went west after being freed. Throughout the twentieth cen-

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The reasons for these restrictions have not been revealed. Church leaders and members have explained them in different ways over time. Although several blacks were ordained to the priesthood in the 1830s, there is no evidence that Joseph Smith authorized new ordinations in the 1840s, and between 1847 and 1852 Church leaders maintained that blacks should be denied the priesthood



Samuel D. Chambers (1831–1929) and his wife Amanda Leggroan (c. 1908). Chambers was converted in Mississippi in 1844 and came to Utah in 1870 after the Civil War. For eighty-five years he was faithful and loyal to the Church. He served joyfully and was deeply respected.

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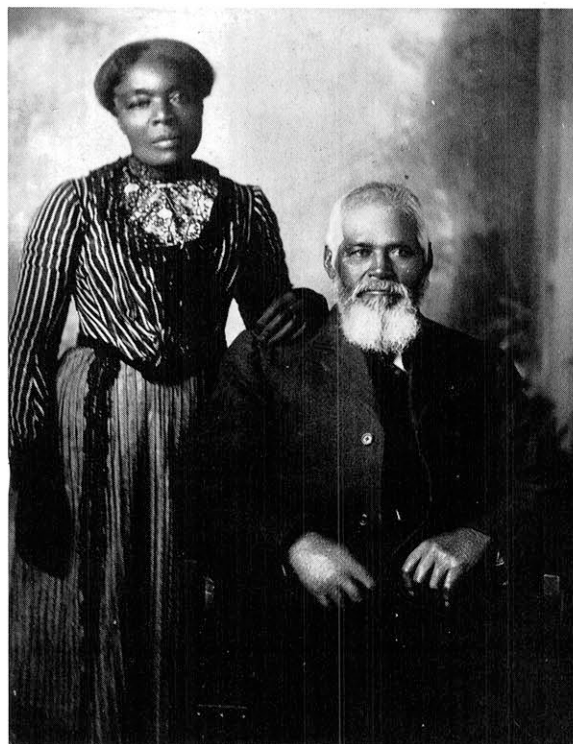
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because of their lineage. According to the BOOK OF ABRAHAM (now part of the PEARL OF GREAT PRICE), the descendants of Cain were to be denied the priesthood of God (Abr. 1:23–26). Some Latter-day Saints theorized that blacks would be restricted throughout mortality. As early as 1852, however, Brigham Young said that the “time will come when they will have the privilege of all we have the privilege of and more” (Brigham Young Papers, Church Archives, Feb. 5, 1852), and increasingly in the 1960s, Presidents of the Church taught that denial of entry to the priesthood was a current commandment of God, but would not prevent blacks from eventually possessing all eternal blessings.

Missionaries avoided proselytizing blacks, and General Authorities decided not to send missionaries to Africa, much of the Caribbean, or other regions inhabited by large populations of blacks. Before World War II, only German-speaking missionaries were sent to Brazil, where they sought out German immigrants. When government war regulations curtailed proselytizing among Germans, missionary work was expanded to include Portuguese-speaking Brazilians. Determining genealogically who was to be granted and who denied the priesthood became increasingly a sensitive and complex issue.

During the civil rights era in the United States, denial of the priesthood to blacks drew increasing criticism, culminating in athletic boycotts of Brigham Young University, threatened lawsuits, and public condemnation of the Church in the late 1960s. When questioned about the Church and blacks, Church officials stated that removal of the priesthood restriction would require revelation from God—not policy changes by men.

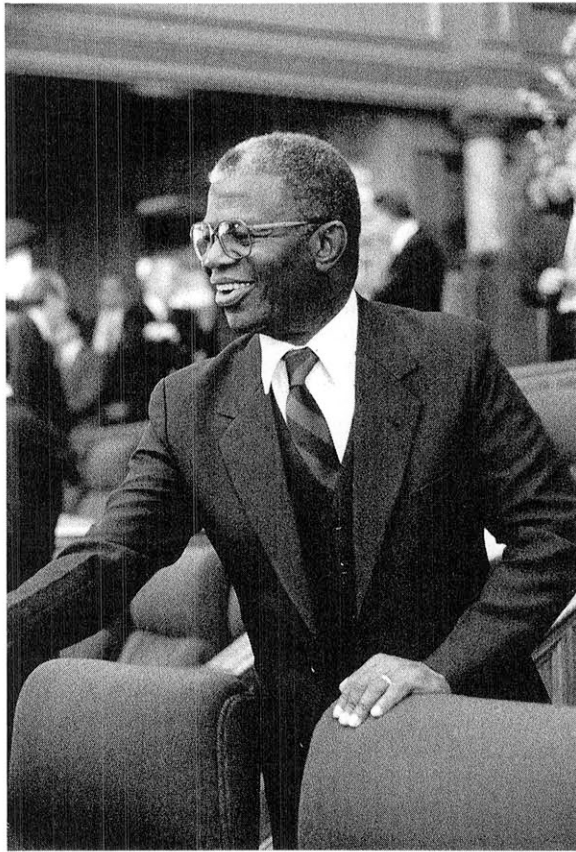
RECENT DEVELOPMENTS. On June 9, 1978, President Spencer W. KIMBALL announced the revelation that all worthy males could hold the priesthood (*see* DOCTRINE AND COVENANTS: DECLARATION 2). Following this official revelation, proselytizing was expanded worldwide to include people of African descent. Between 1977 and 1987, Church membership grew from 3,969,000 to 6,440,000, an increase of 62 percent. Because LDS membership records do not identify race, it is impossible to measure accurately the growth of black membership, except in areas where people are largely or exclusively of African descent. In the

Caribbean, excepting Puerto Rico, membership grew from 836 to 18,614 and in Brazil from 51,000 to 250,000 during that decade.

In other areas of Latin America, such as Colombia and Venezuela, increasing numbers of blacks also joined the Church. In Europe, blacks, including African immigrants to Portugal, joined the Church. Moreover, in Ghana, Nigeria, and throughout west and central Africa, missionary work expanded at a phenomenal rate. Excluding South Africa, where the membership was predominantly white, membership grew from 136 in 1977 to 14,347 in 1988, almost all in west Africa (*see* AFRICA, THE CHURCH IN).

The LDS Afro-American Oral History Project, conducted by the Charles Redd Center for Western Studies at Brigham Young University, demonstrated the increasing number of black members in the United States. Through interviews with black Latter-day Saints throughout the country, a symposium on LDS Afro-Americans held at Brigham Young University, and responses to a mailed survey, a more reliable flow of data was generated about the thoughts, feelings, convictions, and experiences of LDS Afro-Americans. The study found that within the Church Afro-Americans experience both high acceptance and, paradoxically, cultural miscommunications. For example, in response to the survey, 81 percent felt their future as blacks in the Church was hopeful. They explained that they experienced more social interactions and more meaningful relationships with Church members of all races, especially whites. At the same time, however, 46 percent said white members were not aware of the “needs and problems of black members.” Some felt a lack of fellowship as well as economic and racial prejudice from white members.

Black Latter-day Saints are a nonhomogeneous mix of various “kindreds, tongues, and peoples” emerging from thousands of years of unprecedented religious and cultural exclusions. As with LDS Afro-Americans, many black members outside the United States encounter contrasting circumstances of full ecclesiastical involvement, on the one hand, and general Church ignorance of their respective cultures, on the other hand. Local leaders and members (primarily white Latter-day Saints) often lack a good working knowledge of black members’ needs, concerns, and circumstances. Despite the 1978 priesthood revelation



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and expanded missionary work among blacks, unexplored challenges to their growth and retention remain in counterpoint to their happiness with priesthood inclusion.

Despite the cultural miscommunications that remain, black Latter-day Saints enjoy opportunities in all phases of Church activity, including missionary work, quorum leadership, BISHOPRICS, and STAKE PRESIDENCIES, along with other members. The first entirely black African stake was organized in 1988. Indeed, black Latter-day Saints may be an LDS historical enigma that has emerged as a prime example of success in LDS brotherhood and sisterhood.

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ALAN CHERRY
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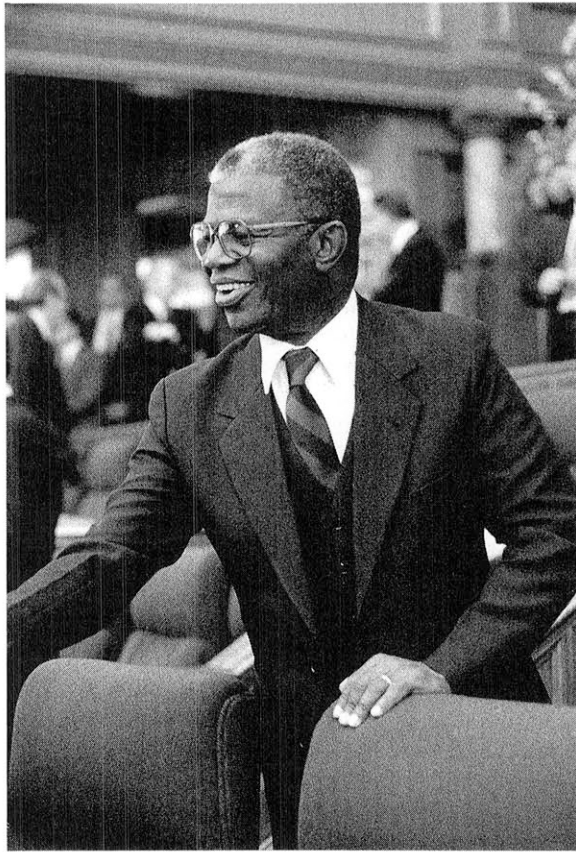
BLASPHEMY

Blasphemy denotes sacrilegious actions, speech, or thoughts that mock or revile God. A person blasphemes who, understanding the gravity of this behavior, willfully belittles or maligns God, the Godhead, or that which is of them, such as the commandments, covenants, ordinances, revelation, scriptures, and prophets.

Under the LAW OF MOSES, blasphemy—understood anciently to be mainly the unauthorized uttering of the ineffable name of Jehovah (YHWH)—was a heinous offense punishable by stoning (Ex. 20:7; Lev. 24:10–16). Charges of blasphemy figure twice in the Book of Mormon—in Sherem's false accusations against Jacob (Jacob 7:7) and in Korihor's insolent speech before the chief judge (Alma 30:30). In these cases, and generally, blasphemy embraced many forms of impiety, whether directed against God, against his servants (Acts 13:45), against the king (1 Kgs. 21:10), or in some cases against holy places or things, including the law (Acts 6:13). However, when blasphemies were spoken in relative ignorance, the gift of mercy could mitigate the requirements of justice (1 Tim. 1:13).

If a person with spiritual knowledge intentionally blasphemes God or the divine, the sin is most serious. For those who have entered into the NEW AND EVERLASTING COVENANT, blasphemy in extreme form is a sin against the HOLY GHOST wherein one assents anew unto the death of Christ and the shedding of his innocent blood. This is called the UNPARDONABLE SIN against the Holy Ghost (Matt. 12:31–32; D&C 132:27).

Emphasizing the gravity of the sin of blasphemy for those who claim to be his followers, Christ revealed that when he comes to purge the world he will commence with those "who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house" (D&C 112:26).



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Latter-day Saints follow the patterns established by Christ and his disciples in blessings on food. When feeding the multitudes, Christ gave thanks for sustenance (Matt. 15:35–36) and blessed it (Matt. 14:19). Paul taught that food was to be received with prayer and thanksgiving (1 Tim. 4:3–5).

Biblical examples of praying over food are the basis for the Jewish, Catholic, and Protestant traditions of blessings on food or saying grace. Converts to Mormonism tended to continue these traditions from their prior faiths, and to be bolstered by the Latter-day Saint instruction on prayer: All things

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In many cultures, breaking bread or sharing a meal with others is an act of hospitality. According to Latter-day scripture such sharing may also be a foretaste of the future Messianic banquet (D&C 58:8). Because family meals provide opportunities for sharing the deepest spiritual concerns and rejoicings, it is especially appropriate to begin such occasions with prayer and the invocation of the Spirit. In LDS families this prayer is customarily spoken at the beginning of the meal only, and not also following the meal, as is the custom among some people of other religions. Because there is no prescribed form for Latter-day Saint blessings on food, such blessings enable families daily to express their own feelings, thoughts, and words in intimate prayer and fellowship two or three times a day.

CHRISTINE QUINN CHRISTENSEN

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The term “blessings” is used in two different ways in The Church of Jesus Christ of Latter-day Saints. In a broad traditional sense as used in many cultures, the word applies to all good things that come in a person’s life—the wonders of nature, the joys of family, the benefits of liberty and education—anything and everything that enriches life. Such blessings are often pointed to as a manifestation of God’s love for his children. Latter-day Saint writings are interspersed with this usage. In more specific terminology, blessings refer to ORDINANCES performed under PRIESTHOOD AUTHORITY.

A PRIESTHOOD BLESSING may be given only

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A PRIESTHOOD BLESSING may be given only

by those who have been ordained to the MELCHIZEDEK PRIESTHOOD. In the Church, most boys at the age of twelve have the AARONIC PRIESTHOOD conferred upon them and are ordained to the office of DEACON. At age fourteen, they are usually ordained TEACHERS, and at age sixteen, PRIESTS. If the priesthood bearer continues to show faithfulness and worthiness, then at age eighteen, or anytime thereafter, he may receive the Melchizedek Priesthood with ordination to the priesthood office of ELDER. An elder in the Melchizedek Priesthood has authority to perform most priesthood functions in the Church, including giving priesthood blessings.

Each priesthood ordination, from deacon to apostle, is a type of priesthood blessing and is characterized, as are all priesthood blessings, by (1) the LAYING-ON OF HANDS by those in authority, (2) an invocation of the authority of the priesthood and the name of Jesus Christ, and (3) such words of blessing as follow the impressions of the Spirit.

This third element, that of spiritual impressions, is vital for any priesthood blessing. A fundamental doctrine of the Church is a belief that a worthy priesthood bearer, when giving a priesthood blessing, will receive promptings from the HOLY SPIRIT regarding what is to be spoken—not necessarily the exact words, but ideas or thoughts that he will then express as clearly as he can in his own words. This is the essence of a priesthood blessing, and distinguishes it from a PRAYER. A prayer seeks to communicate with God, either vocally or silently, and is rooted in the faith that God will hear the words or the thoughts and feelings and then, in his infinite wisdom and power, will respond. A priesthood blessing is based on trust that the priesthood holder, while speaking the blessing, will receive spiritual promptings regarding what is to be spoken and thus his words represent the will of God.

In the Church, formal priesthood blessings include the following:

BLESSING OF CHILDREN. When babies are just a few weeks old, they are usually given a priesthood blessing for the special purpose of conferring a name by which the baby will be known and bestowing promises based on spiritual impressions regarding the baby's future life. A quality of prophecy attends this process. If a baby's father is a worthy holder of the Melchizedek Priesthood, he will usually pronounce the blessing, but it may be

given by a grandfather, a family friend, or any other qualified priesthood holder chosen by the baby's parents. Babies are usually blessed in the presence of the congregation at a FAST AND TESTIMONY MEETING. However, the blessing may be given at other times and places, such as in a hospital or home, if there is a special need.

CONFIRMATION FOLLOWING BAPTISM. Two ordinances are required for admission to Church MEMBERSHIP. The first is BAPTISM. The second, CONFIRMATION, is performed shortly following baptism and is a type of priesthood blessing. Two or more men who hold the Melchizedek Priesthood place their hands on the head of the person who has been baptized and, with one of the men serving as voice, the baptized person is confirmed a member of the Church and given the GIFT OF THE HOLY GHOST. Additional words of counsel or admonition are then expressed according to spiritual promptings.

SETTING APART TO CHURCH ASSIGNMENTS. Customarily, whenever any person is called to serve as a teacher or officer in any of the Church organizations, and always when a person is called to be a MISSIONARY or TEMPLE worker, persons holding proper priesthood authority place their hands on the person's head and the individual is set apart to the assignment. One of the priesthood bearers pronounces the blessing and expresses whatever counsel or thoughts he is impressed to say.

ADMINISTERING TO THE SICK. Blessings of health or comfort are given to one who is sick or injured. Two Melchizedek Priesthood men normally give this blessing in accord with James 5:14. The head of the sick person is anointed with a few drops of olive oil consecrated for this purpose. The two priesthood bearers then gently place their hands on the head of the afflicted person and the one sealing the anointing expresses promises of healing or comfort as he is impressed. Many incidents of dramatic and even miraculous healings have been recorded in Church history. Any worthy Melchizedek Priesthood bearer, when requested, may give such a blessing.

PATRIARCHAL BLESSINGS. Each organized STAKE in the Church has one or more PATRIARCHS called to give patriarchal blessings to stake members. Normally this blessing is given just once in a person's life, usually when a person is young, most

often in the teenage years. However, the blessing may be given at any age from childhood to advanced years. The patriarchal blessing is a lifetime blessing of guidance, warning, encouragement, and reassurance. Men serving as patriarchs are spiritually mature high priests in the Melchizedek Priesthood who have been ordained especially for the sacred CALLING of giving patriarchal blessings.

FATHER'S AND HUSBAND'S BLESSINGS. Every Melchizedek Priesthood bearer who is a husband or father has the authority, through worthiness, to give a priesthood blessing on special occasions or in times of special need to members of his family—a husband's blessing to his wife or a father's blessing to a son or daughter. Such blessings may be suggested by the husband or father or requested by the one desiring the blessing. They are blessings of love, counsel, and encouragement. Like all priesthood blessings, these are given by the laying on of hands on the head of the one receiving the blessing.

SPECIAL BLESSINGS OF COUNSEL AND COMFORT. All priesthood officers in the Church, from GENERAL AUTHORITIES through STAKE PRESIDENCIES and WARD BISHOPRICS to home teachers, have authority to give blessings of counsel or comfort to Church members within their jurisdiction. These are official priesthood blessings given in the same manner and with similar spiritual promptings as other priesthood blessings. Persons desiring such a blessing usually request it of one of the local priesthood officers in the area where they reside.

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BRUCE B. CLARK

BLIND, MATERIALS FOR THE

During his earthly ministry, Jesus was always sensitive to individuals and their personal needs. He paid particular attention to those with handicaps



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Since 1904, the Church has produced gospel materials for the blind and the visually impaired, and now all such people may obtain these materials in a wide variety of helpful formats.

Access to printed material is often inadequate for the visually impaired. To help overcome this lack, the Church produces materials on audiocassettes, in Braille, and in large-print versions. Audiocassettes are available at both standard and half-speed. Half-speed cassettes require the type of slow-speed cassette player that the Library of Congress lends to visually impaired persons in the United States.

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The *Ensign* magazine and selections from the *New Era* and *Friend* magazines are recorded on half-speed, four-track audiocassettes each month and mailed as the *Ensign Talking Book* to several thousand subscribers worldwide. The FIRST PRESIDENCY Message and the *Friend* are also produced in Braille each month.

JOSIAH W. DOUGLAS

BLOOD ATONEMENT

The doctrines of the Church affirm that the ATONEMENT wrought by the shedding of the blood of Jesus Christ, the Son of God, is efficacious for the sins of all who believe, repent, are baptized by one having authority, and receive the Holy Ghost by the laying on of hands. However, if a person thereafter commits a grievous sin such as the shedding of innocent blood, the Savior's sacrifice alone will not absolve the person of the consequences of the sin. Only by voluntarily submitting to whatever penalty the Lord may require can that person benefit from the atonement of Christ.

Several early Church leaders, most notably Brigham YOUNG, taught that in a complete theocracy the Lord could require the voluntary shedding of a murderer's blood—presumably by CAPITAL PUNISHMENT—as part of the process of atonement for such grievous sin. This was referred to as “blood atonement.” Since such a theocracy has not been operative in modern times, the practical effect of the idea was its use as a rhetorical device to heighten the awareness of Latter-day Saints of the seriousness of murder and other major sins. This view is not a doctrine of the Church and has never been practiced by the Church at any time.

Early anti-Mormon writers charged that under Brigham Young the Church practiced “blood atonement,” by which they meant Church-instigated violence directed at dissenters, enemies, and strangers. This claim distorted the whole idea of blood atonement—which was based on voluntary submission by an offender—into a supposed justification of involuntary punishment. Occasional isolated acts of violence that occurred in areas where Latter-day Saints lived were typical of that period in the history of the American West, but they were not instances of Church-sanctioned blood atonement.

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The Church recognizes that the use of blood transfusions and blood products often saves lives by replacing blood serum volume, red and white cells, platelets, and other substances that may have been lost or damaged by disease, accident, or surgical operation. It is also aware that many operative procedures, such as open-heart surgery and organ transplantation, could not be as safely performed and that many diseases, such as leukemia, aplastic anemia, and certain types of cancers, could not be adequately treated without blood and blood-product transfusions.

Blood transfusions can carry very harmful and life-threatening diseases, such as acquired immunodeficiency syndrome (AIDS), hepatitis, and other infectious diseases, and therefore may be a hazard. However, these hazards may be completely eliminated in nonemergency operations by the process of autotransfusion, whereby a patient's own blood is donated, stored, and given back when needed. This practice is feasible because blood can be stored for a number of months. However, the

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BONNEVILLE INTERNATIONAL CORPORATION

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BOOK OF ABRAHAM

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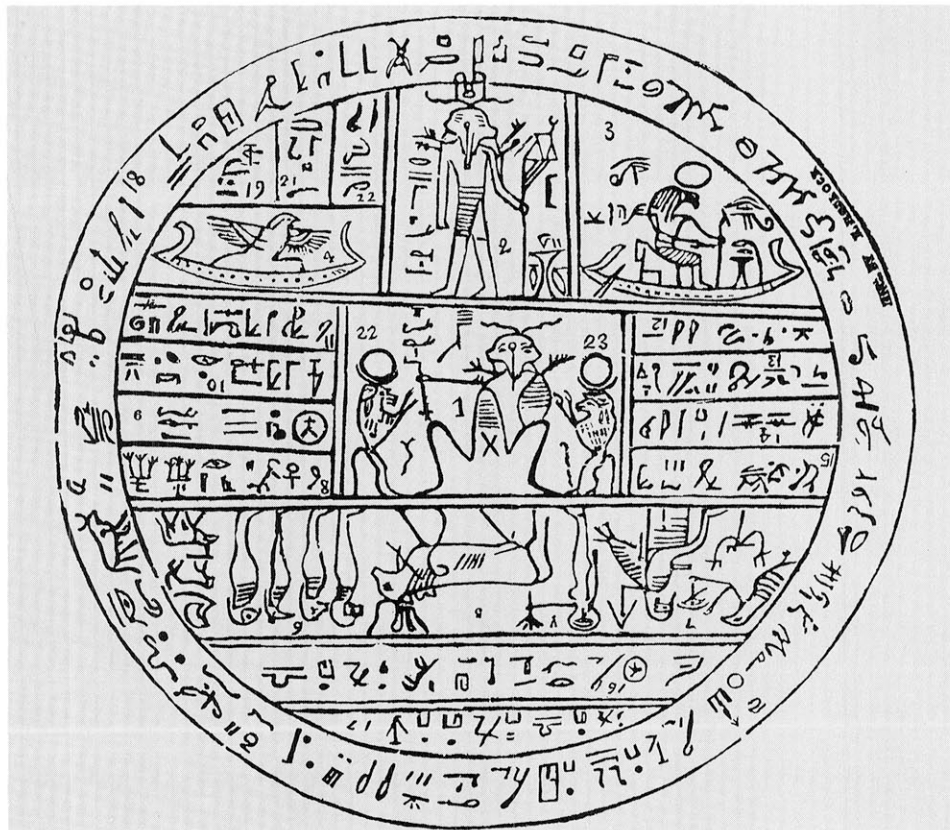
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eastern United States prior to meeting Joseph Smith. Shortly after obtaining the antiquities, Joseph Smith announced that the papyri contained some writings of the patriarchs ABRAHAM and JOSEPH, both of whom had lived in Egypt (Gen. 12:37, 39–50).

These antiquities had been exhumed by Antonio Lebolo on the west bank of the Nile River opposite the ancient city of Thebes (present-day Luxor), probably between 1817 and 1821. Lebolo, born in Castellamonte, Piedmont (northern Italy), had been a gendarme during Napoleon's occupation of the Italian peninsula. When Napoleon was defeated, Lebolo chose voluntary exile rather than face imprisonment under the reemerging Sardinian monarchy. He moved to Egypt, where he was employed by Bernardino Drovetti, former consul general of France in Egypt, to oversee his excavations in Upper Egypt. Drovetti also allowed

Lebolo to excavate on his own. Lebolo discovered eleven well-preserved mummies in a large tomb. Because Lebolo directed several hundred men excavating at different sites, the exact location has not been identified. The mummies were shipped to Trieste, where Lebolo authorized Albano Oblasser, a shipping magnate, to sell them on his behalf. Lebolo died February 19, 1830, in Castellamonte. Oblasser forwarded the eleven mummies to two shipping companies in New York City—McLeod and Gillespie, and Maitland and Kennedy—to sell them to anybody who would pay an appropriate sum. The proceeds were to be sent to Lebolo's heirs. Chandler acquired them in the winter or early spring of 1833. He claimed that Lebolo was his uncle, but that relationship has not been confirmed.

It has become clear that some Abrahamic literature exhibits links with Egypt. For example,



Facsimile 2 from the Book of Abraham, first published in *Times and Seasons* in 1842. This hypocephalus (a round papyrus placed under the head of a mummy by the Egyptians) is a richly symbolic expression of the deceased person's desire for resurrection, eternal life, procreation, dominion, and stability. Over 100 such hypocephali are known, first appearing during the Saite Dynasty (663–525 B.C.). Courtesy Rare Books and Manuscripts, Brigham Young University.

the *Testament of Abraham*—likely first written in Greek—almost certainly derives from Egypt. Substituting a biblical figure such as Abraham in Egyptian hieroglyphic scenes is a Jewish technique known from the Hellenistic period (Grobel, pp. 373–82). Thus, it is not surprising that Egyptian texts are somehow linked to the appearance of the Book of Abraham.

According to some Egyptologists, the writings of Abraham acquired by Joseph Smith are to be dated to the early Christian era. Such dating is not without precedent. The *Testament of Abraham*, edited initially by M. R. James in 1892, was described by him as “a second century Jewish-Christian writing composed in Egypt” (Nibley, pp. 20–21).

The identity of the mummies is not known, since there are no primary sources that identify them.

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TRANSLATION AND PUBLICATION OF THE BOOK OF ABRAHAM

On October 10, 1880, in a general conference, members of The Church of Jesus Christ of Latter-day Saints voted to accept the book of Abraham as a scriptural work. Several views have been advanced concerning the process whereby the Prophet Joseph SMITH produced the work. Although he and his associates began an “Egyptian Alphabet and Grammar” while they studied the papyri, the purpose of that work is obscure. It was not completed, explained, or published by Joseph Smith or any of his successors. However, it is certain that he began working in KIRTLAND, OHIO, on the relevant Egyptian papyri soon after purchasing them from Michael H. Chandler in 1835.

Probably no one in the United States in 1835 could interpret Egyptian hieroglyphics through ordinary translation techniques. When he translated the gold plates of the Book of Mormon from

the “reformed Egyptian” text (1827–1829), the Prophet stated that he did it “by the gift and power of God.” Likewise, it was principally divine inspiration rather than his knowledge of languages that produced the English text of the book of Abraham. His precise methodology remains unknown.

On July 5, 1835, the Prophet recorded, “I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham. . . . Truly we can say, the Lord is beginning to reveal the abundance of peace and truth” (HC 2:236). After delays, Joseph Smith appointed two men on November 2, 1837, to raise funds to help translate and print the book of Abraham. But because of further difficulties, he was unable to begin publishing for four more years. The book of Abraham was first printed in three issues of the *Times and Seasons* on March 1, March 15, and May 16, 1842. These installments contained the entire current book of Abraham, including the three facsimiles. In February 1843, Joseph Smith promised that more of the book of Abraham would be published. However, continued harassment by enemies kept the Prophet from ever publishing more of the record. It did receive considerable notoriety when several prominent eastern newspapers in the United States reprinted Facsimile 1 and part of the text from the *Times and Seasons* publication.

In 1851 the writings of Abraham were published in England as a part of the Pearl of Great Price, a small compilation by Franklin D. Richards containing some of Joseph Smith’s translations and revelations. It was this compilation that was canonized in 1880, in SALT LAKE CITY, thereby placing it alongside three other sacred collections or standard works: the Bible, the Book of Mormon, and the Doctrine and Covenants.

In 1856 the papyri were sold by Joseph’s widow to Abel Combs. With the exception of a few fragments returned to the Church in 1967, the present location of the papyri is unknown.

[See also PAPYRI, JOSEPH SMITH.]

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CONTENTS OF THE BOOK OF ABRAHAM

The book of Abraham in the Pearl of Great Price consists of an account of Abraham's experiences with the Lord in four lands: Chaldea, Haran, Canaan, and Egypt. This observation is consistent with the work's opening phrase, "In the land of." Except for events chronicled in the first chapter, Sarai (Sarah) shared fully the vicissitudes and triumphs of her husband.

As the work opens, Abraham is living among an idolatrous people in Chaldea (Abr. 1:1, 5–7). But because of severe persecution (1:12, 15) after having preached against their wickedness, he decides to emigrate. Resulting official opposition almost costs Abraham his life, as a human sacrifice (1:12–15). When he prays for divine help, an angel rescues him, promising that he will be led to a new land and receive the priesthood (1:15–19).

When the famine prophesied by the angel comes to Chaldea (1:29–30), Abraham departs with Sarai, his nephew Lot, and his family, with his father, Terah, following the company (2:4). After they settle in Haran, the Lord commands Abraham to continue on to Canaan and reveals to him the founding elements of the ABRAHAMIC COVENANT (2:6–11). Because of famine, Abraham goes to Egypt, where the Lord commands him—a feature absent from Genesis 12:11–13—to introduce Sarai as his sister so that the Egyptians will not kill him (2:21–25).

In the third chapter, Abraham describes a vision that he received through a URIM AND THUMMIM concerning the worlds created by God, the premortal spirits of people, and the COUNCIL IN HEAVEN wherein the gods (cf. John 1:1–4, 14; Heb. 1:1–3) planned the creation of the earth and humankind. The fourth and fifth chapters recount the completion of these plans and the placing of Adam and Eve in the GARDEN OF EDEN.

By the book's account, Chaldea was under Egyptian hegemony during Abraham's lifetime. Local religion included Egyptian solar worship, the worship of Pharaoh, and human sacrifice. The discovery of the land of Egypt is attributed to Egyptus, daughter of Ham and Egyptus; her eldest son, whose name was Pharaoh, established its first government.

Doctrinal contributions of the book include a fuller explanation of Abraham's covenant and its relationship to the gospel (2:6–11), and a better understanding of premortal life (3:22–28). Con-

cerning ASTRONOMY, it names the celestial body nearest God's abode, Kolob (3:2–4), and details the creation of the earth by a council of Gods in the fourth chapter. Abraham 1:26–27 has been interpreted by some as the scriptural basis for previously withholding the priesthood from BLACKS.

Concerning biblical connections, the idolatry of Terah (cf. Josh. 24:2) and the Lord's rescue of Abraham (cf. Isa. 29:22) are spelled out in the book of Abraham and in other ancient Abraham texts.

Many themes of the book appear in other ancient literatures, including Abraham's struggle against idolatry (*Jubilees* 12; Charlesworth, Vol. 2, pp. 79–80), the attempted sacrifice of Abraham (*Pseudo-Philo* 6; Charlesworth, Vol. 2, pp. 310–12), and Abraham's vision of God's dwelling place, events in the Garden of Eden, and premortal spirits (*Apocalypse of Abraham* 22–23; Charlesworth, Vol. 1, p. 700). God's instruction to Abraham to introduce Sarai as his sister is echoed in the *Genesis Apocryphon* (column 19) as having come through a dream. Abraham's teaching astronomy to Egyptians (Book of Abraham Facsimile 3) is described in *Pseudo-Eupolemus* 9.17.8 and 9.18.2 (Charlesworth, Vol. 2, pp. 881–82) and in Josephus (*Antiquities* 1.8.2).

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STEPHEN E. THOMPSON

FACSIMILES FROM THE BOOK OF ABRAHAM

Three facsimiles are published with the text of the book of Abraham in the Pearl of Great Price. All are similar to Egyptian illustrations known from other sources.

FACSIMILE NUMBER 1. Representations similar to Facsimile 1 abound in Egyptian religious texts. A typical example appears in the 151st chapter of the *Book of the Dead*, showing the god Anubis embalming Osiris, who is lying on a lion couch. In some details, such as the posture of the reclining figure, Facsimile 1 differs from other Egyptian texts.

Only for Facsimile 1 is the original document known to be extant. Comparisons of the papyrus fragments as well as the hieroglyphic text accompanying this drawing demonstrate that it formed a part of an Egyptian religious text known as the *Book of Breathings*. Based on paleographic and historical evidence, this text can be reliably dated to about the first century A.D. Since reference is made to this illustration in the book of Abraham (Abr. 1:12), many have concluded that the *Book of Breathings* must be the text that the Prophet Joseph SMITH used in his translation. Because the *Book of Breathings* is clearly not the book of Abraham, critics claim this is conclusive evidence that Joseph Smith was unable to translate the ancient documents.

In the historical documents currently possessed by the Church, Joseph Smith never described fully the actual process he used in translating ancient documents. In reference to the Book of Mormon, he said that it was “not expedient” for him to relate all the particulars of its coming forth (HC 1:220; see BOOK OF MORMON: TRANSLATION BY JOSEPH SMITH). He did, in several instances, refer to the book of Abraham as a translation (HC 4:543, 548); and when the installments of the book of Abraham were published in the *Millennial Star*, it was described as being “translated by Joseph Smith” (July 1842, p. 34). Both Wilford WOODRUFF (in his journal) and Parley P. Pratt (in the July 1842 *Millennial Star*) maintained that the translation was done by means of the URIM AND THUMMIM, although Joseph Smith himself does not mention using this instrument anywhere in the translation.

One must consider, however, what Joseph Smith meant by translation. Section 7 of the DOCTRINE AND COVENANTS offers one standard measure. Here, the Prophet, using the Urim and Thummim, translated a “record made on parchment by John the Revelator.” Although it is not known whether Joseph Smith actually had this document, he provided a translation of it. Since it is not known just how Joseph Smith translated, it is reasonable to postulate that, when studying the Egyptian papyri purchased from Michael Chandler, Joseph Smith sought revelation from the Lord concerning them and received in that process the book of Abraham. He might then have searched through the papyri in his possession to find illustrations similar to those he had learned by revelation. This forms one possible explanation of

how drawings done about the first century A.D. were used to illustrate the book of Abraham.

FACSIMILE NUMBER 2. Egyptologists call Facsimile 2 a hypocephalus (Greek for “under the head”), and numerous examples are preserved in museums around the world. Their stated purpose was to keep the body warm (i.e., ready for resurrection) and to transform the deceased into a god in the hereafter. Joseph Smith explained that Facsimile 2 contained representations of God, the earth, the Holy Ghost, etc. His explanations are, in general, reasonable in light of modern Egyptological knowledge. For example, the four standing figures in the lower portion of the facsimile are said by Joseph Smith to represent “earth in its four quarters.” The Egyptians called these the four sons of Horus and, among other things, they were gods of the four quarters of the earth.

FACSIMILE NUMBER 3. Facsimile 3 presents a constantly recurring scene in Egyptian literature, best known from the 125th chapter of the *Book of the Dead*. It represents the judgment of the dead before the throne of Osiris. It is likely that it came at the end of the *Book of Breathings* text, of which Facsimile 1 formed the beginning, since other examples contain vignettes similar to this. Moreover, the name of Hor, owner of the papyrus, appears in the hieroglyphs at the bottom of this facsimile.

Joseph Smith explained that Facsimile 3 represents Abraham sitting on the pharaoh’s throne teaching principles of astronomy to the Egyptian court. Critics have pointed out that the second figure, which Joseph Smith says is the king, is the goddess Hathor (or Isis). There are, however, examples in other papyri, not in the possession of Joseph Smith, in which the pharaoh is portrayed as Hathor. In fact, the whole scene is typical of Egyptian ritual drama in which costumed actors played the parts of various gods and goddesses.

In summary, Facsimile 1 formed the beginning, and Facsimile 3 the end of a document known as the *Book of Breathings*, an Egyptian religious text dated paleographically to the time of Jesus. Facsimile 2, the hypocephalus, is also a late Egyptian religious text. The association of these facsimiles with the book of Abraham might be explained as Joseph Smith’s attempt to find illustrations from the papyri he owned that most closely matched what he had received in revelation when translating the Book of Abraham. Moreover, the Prophet’s explanations of each of the facsimiles

accord with present understanding of Egyptian religious practices.

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MICHAEL D. RHODES

STUDIES ABOUT THE BOOK OF ABRAHAM

DOCTRINAL COMMENTARIES. Doctrinal studies of the book of Abraham have usually been components of general commentaries on the Pearl of Great Price without focusing on the book of Abraham in particular. George Reynolds and Janne Sjodahl's *Commentary on the Pearl of Great Price* (Salt Lake City, 1965) is a typical example. The most comprehensive study of this sort is *Doctrinal Commentary on the Pearl of Great Price* (Salt Lake City, 1969) by Hyrum Andrus.

HISTORICAL STUDIES. In 1912 the pamphlet *Joseph Smith, Jr., as a Translator* by F. S. Spaulding, Episcopal bishop of Utah, attempted the first formal non-LDS study of the book of Abraham. It contained letters from eight leading Egyptologists concerning the three book of Abraham facsimiles and commenting on the "accuracy" of their interpretation by the Prophet Joseph SMITH. The scholars unanimously agreed that the Prophet was wrong. At the time, no Latter-day Saint scholar was capable of refuting their claims. It was not until 1936 that J. E. Homans, a non-Latter-day Saint writing under the pseudonym R. C. Webb, published *Joseph Smith as a Translator*, defending the Prophet's abilities as a translator, but not directly addressing the points that were made by the Egyptologists.

In 1967 eleven fragments of the Egyptian papyri once owned by Joseph Smith were rediscovered by Aziz S. Atiya and were then presented to the Church by the New York Metropolitan Museum of Art. Several pieces were determined to be from an Egyptian religious text known as the *Book of Breathings*. Three noted Egyptologists soon made translations of and commentaries on the fragments, which resulted in new attacks on Joseph

Smith's "inabilities" as a translator. The critics argued that the *Book of Breathings* bore no relationship to the book of Abraham, which Joseph Smith apparently claimed to have translated from these very papyri. Indeed, the *Book of Breathings* is a late text, originating about the first century A.D., some 2000 years after the time of Abraham. Against criticisms such as these, Hugh Nibley has consistently and ably defended Joseph Smith, maintaining that the book of Abraham should be evaluated on the basis of what it claims to be—Abraham's own account of his life. Nibley's research has shown that a significant number of links exist between the book of Abraham and ancient texts related to Abraham. These similarities seem too numerous and subtle to be attributed to mere coincidence.

In his explanation of Facsimile 2 in the book of Abraham, Joseph Smith maintained that certain information contained therein was not to be revealed to the world, "but is to be had in the Holy Temple of God." Studies of Egyptian temple ritual since the time of Joseph Smith have revealed parallels with Latter-day Saint temple celebrations and doctrine, including a portrayal of the creation and fall of mankind, WASHINGS AND ANOINTINGS, and the ultimate return of individuals to God's presence. Moreover, husband, wife, and children are sealed together for eternity, GENEALOGY is taken seriously; people will be judged according to their deeds in this life, and the reward for a just life is to live in the presence of God forever with one's family. It seems unreasonable to suggest that all such parallels occurred by mere chance.

A number of pseudepigraphic texts purporting to be accounts from the life of Abraham have come to light since Joseph Smith's day, such as the *Apocalypse of Abraham* and the *Testament of Abraham*, documents that exhibit notable similarities with the book of Abraham. For example, in chapter 12 of the *Testament of Abraham* there is a description of the judgment of the dead that matches in minute detail the scene depicted in Facsimile 3 of the book of Abraham and, incidentally, chapter 125 of the Egyptian *Book of the Dead*. In fact, parallels to almost every verse in the book of Abraham can be found in the pseudepigraphical writings about Abraham.

In summary, the numerous similarities that the book of Abraham and associated Latter-day Saint doctrines share with both Egyptian religious texts and recently discovered pseudepigraphical

writings may confirm further the authenticity of the Joseph Smith translation known as the book of Abraham. A major question about its authenticity continues to revolve around whether Joseph Smith translated the work from the papyrus fragments the Church now has in its possession or whether he used the URIM AND THUMMIM to receive the text of the book of Abraham by revelation, as is the case with the translation of the scroll of John the Revelator, found in Doctrine and Covenants section 7, or the BOOK OF MOSES, which is excerpted from the JOSEPH SMITH TRANSLATION OF THE BIBLE and is also found in the Pearl of Great Price. From these examples, it is evident that for Joseph Smith it was not necessary to possess an original text in order to have its translation revealed to him. In his function as PROPHET, SEER, and REVELATOR, many channels were open to him to receive information by divine inspiration.

[See also Book of Abraham Facsimiles.]

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MICHAEL D. RHODES

BOOK OF COMMANDMENTS

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Publication plans were frustrated when a mob destroyed the printing establishment on July 20, 1833, when Phelps had printed only five 32-page signatures. These 160 pages contained sixty-five revelations, the last of which was not completely typeset. Although fire destroyed most of these uncut pages, Church members salvaged enough to put together about a hundred copies, only a few of which survive today. The revelations in the Book of Commandments became part of a larger collection titled the Doctrine and Covenants, first printed in 1835.

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ROBERT J. WOODFORD

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See: Joseph of Egypt: Writings of Joseph

BOOK OF LIFE

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The scriptures also speak of a book of life, or "the Lamb's book of life," as "the record . . . kept in heaven" (D&C 128:7) in which are written both the names and deeds of the faithful. It is also the heavenly register of those who inherit eternal life (Heb. 12:23; Alma 5:58; D&C 76:68), "the book of the names of the sanctified, even them of the celestial world" (D&C 88:2; cf. Mal. 3:16–17).

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Latter-day Saints believe that essential items written in the “books yet to be opened” are linked to proper Church records, including those of essential gospel ordinances performed by priesthood authority for individuals and attested by authorized witnesses. In ancient covenant ceremonies, the names of the righteous were solemnly recorded, thus numbering them among “the living” (e.g., Num. 1:1–46; Mosiah 6:1–2). What is properly recorded on earth is recorded in heaven (D&C 128:7–8). Final sealing in the Lamb’s book requires, further, the approval of the Holy Spirit of Promise (D&C 132:19).

J. LEWIS TAYLOR

BOOK OF MORMON

[This entry introduces the *Book of Mormon*, with the Overview describing its basic nature, contents, and purposes; a brief article follows on the Title Page from the *Book of Mormon*; and the remaining articles are devoted to a brief explanation of each book in the *Book of Mormon*.

Overview

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Second Book of Nephi

Book of Jacob

Book of Enos

Book of Jarom

Book of Omni

The Words of Mormon

Book of Mosiah

Book of Alma

Book of Helaman

Third Nephi

Fourth Nephi

Book of Mormon

Book of Ether

Book of Moroni

The teachings of the Book of Mormon are discussed in doctrinal articles throughout the Encyclopedia; see Doctrine; Gospel of Jesus Christ. See also Book of Mormon Religious Teachings and Practices; Jesus Christ in the Scriptures: the Book of Mormon; Prophecy: Prophecy in the Book of Mormon.

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For information about its origin and publication, see Book of Mormon Editions; Book of Mormon Manuscripts; Book of Mormon Translation by Joseph Smith; Book of Mormon Translations; Book of Mormon Witnesses; Manuscript, Lost 116 Pages; Moroni, Visitations of. See, generally, Book of Mormon Studies.

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OVERVIEW

The Prophet Joseph SMITH called the *Book of Mormon* “the most correct of any book on earth, and the keystone of our religion” and said that a person “would get nearer to God by abiding by its precepts, than by any other book” (*TPJS*, p. 194), for it contains the fulness of the GOSPEL OF JESUS CHRIST (D&C 20:8–9). To members of The Church of Jesus Christ of Latter-day Saints, the *Book of Mormon* forms the doctrinal foundation of the Church and speaks the word of God to all the world.

The *Book of Mormon* both confirms and supplements the Bible: “Behold, this [the *Book of Mormon*] is written for the intent that ye may believe that [the Bible]; and if ye believe [the Bible] ye will believe [the *Book of Mormon*] also” (Morm.

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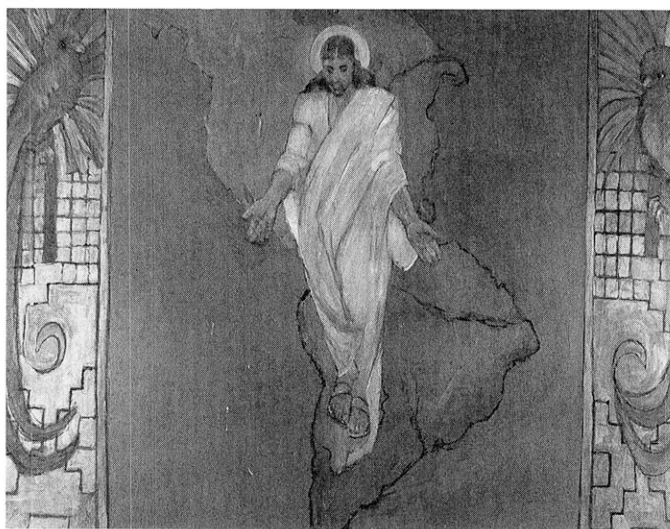
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Internal aspects of Book of Mormon culture and civilization are discussed in such entries as Book of Mormon Chronology; Book of Mormon Economy and Technology; Book of Mormon Geography; Book of Mormon, Government and Legal History in; Book of Mormon, History of Warfare in; Jesus Christ: Forty-Day Ministry and Other Post-Resurrection Appearances of Jesus Christ; Liahona; Secret Combinations; Sword of Laban; Three Nephites; Tree of Life.]

OVERVIEW

The Prophet Joseph SMITH called the *Book of Mormon* “the most correct of any book on earth, and the keystone of our religion” and said that a person “would get nearer to God by abiding by its precepts, than by any other book” (*TPJS*, p. 194), for it contains the fulness of the GOSPEL OF JESUS CHRIST (D&C 20:8–9). To members of The Church of Jesus Christ of Latter-day Saints, the *Book of Mormon* forms the doctrinal foundation of the Church and speaks the word of God to all the world.

The *Book of Mormon* both confirms and supplements the Bible: “Behold, this [the *Book of Mormon*] is written for the intent that ye may believe that [the Bible]; and if ye believe [the Bible] ye will believe [the *Book of Mormon*] also” (Morm.



Jesus Christ Is the God of That Land, by Minerva K. Teichert (1949, oil on board, 36" × 48"). Superimposed on the western hemisphere and flanked by Quetzal birds, native American symbols of liberty and freedom, this painting conveys the central message of the Book of Mormon "that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." Courtesy Springville Museum of Art.

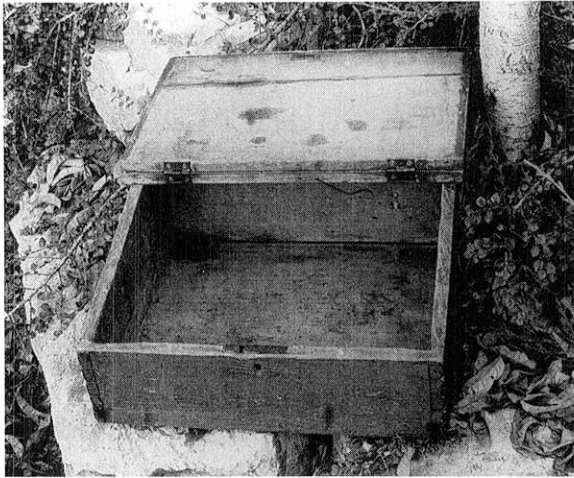
7:9). The Bible is primarily a record of God's dealings with the forebears and descendants of Jacob or Israel in the ancient Near East. Latter-day Saints believe the Book of Mormon to be a record of God's dealings principally with another group of Israelites he brought to the Western Hemisphere from Jerusalem about 600 B.C. (see LEHI). They anticipated the birth and coming of Jesus Christ and believed in his ATONEMENT and gospel. Their complex, lengthy records were abridged by a prophet named MORMON, inscribed on plates of gold, and buried by his son, MORONI₂, after internecine wars destroyed all of the believers in Christ in the New World except Moroni (A.D. 385).

JOSEPH SMITH AND THE BOOK OF MORMON. In his short lifetime, Joseph Smith brought forth many scriptures (see DOCTRINE AND COVENANTS; PEARL OF GREAT PRICE). His first prophetic calling was to bring forth the Book of Mormon. In 1823, at age seventeen, he was shown the hidden record by Moroni, then a resurrected angelic messenger from God (JS—H 1:27–54). After several visitations during the next four years, Joseph was allowed to remove the sacred record from its resting place in the hill CUMORAH, near Palmyra, New York. Despite many interruptions and persistent persecutions (JS—H 1:57–60), Joseph Smith trans-

lated the lengthy record in about sixty working days. Latter-day Saints bear testimony that he did this "through the mercy of God, by the power of God" (D&C 1:29), "by the inspiration of heaven" (*Messenger and Advocate* [Oct. 1834]:14–16; JS—H 1:71, n.). He had the assistance of several scribes, chiefly Oliver COWDERY, who wrote what Joseph Smith dictated. The book was published in Palmyra in 1830. At least eleven witnesses, in addition to Joseph Smith, saw and/or hefted the Book of Mormon plates before he returned them to Moroni (see BOOK OF MORMON WITNESSES).

PURPOSES AND CONTENTS. The Book of Mormon, as its modern subtitle states, stands with the Bible as "Another Testament of Jesus Christ." Its main purposes are summarized on its title page: to show the remnants of the Book of Mormon people what great things God did for their forefathers, to make known the covenants of the Lord, and to convince "Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." The central event in the Book of Mormon is the appearance of the resurrected Christ to righteous inhabitants of the Western Hemisphere after his ascension into heaven at Jerusalem. During his visit, Christ delivered a sermon that is similar to the SERMON ON THE MOUNT recorded in the New Testament, but with certain vital clarifications and additions. He declared his doctrine, the fulness of his gospel necessary to enter the kingdom of God; and he established his Church with its essential ordinances, and ordained disciples to preside over the Church. At this time, Christ also explained the promises of God to Israel; healed the sick and disabled; blessed the children and their parents; and expressed his great love, allowing each individual to come forward and touch the wounds he had received during his crucifixion (see 3 Ne. 11–26). The record of Jesus' visit and many other passages in the Book of Mormon verify the divine sonship, ministry, atonement, resurrection, and eternal status of the Lord Jesus Christ and show that the fulness of his gospel is the same for all people, whenever and wherever they have lived.

The ancestors of these people to whom Jesus appeared had been in the Western Hemisphere for about 600 years. The Book of Mormon opens with the family of Lehi in Jerusalem at the time of the biblical prophet Jeremiah. Lehi was warned by God about 600 B.C. to take his family and flee Jerusalem before it was destroyed by Babylon (1 Ne. 1:1–2). The account, written by Lehi's son NEPHI₁,



In this wooden box, Joseph Smith kept the Book of Mormon plates. The inside of the box measures 14" × 16". The depth is 6 1/4" sloping to 4". The lid and bottom are walnut, and the sides are made from boxwood. The box was also used as a lap desk. In the possession of emeritus Church Patriarch Eldred G. Smith.

first tells of his family's departure from Jerusalem and of his dangerous return to the city with his brothers to obtain sacred records that contained their lineage, the five books of Moses, and a history of the Jews and writings of prophets down to Jeremiah's time (1 Ne. 3–5).

The group traveled in the wilderness until they reached a pleasant land by the sea where Nephi, with God's instruction, built a ship that took them to the New World (1 Ne. 17–18). Nephi's older brothers, LAMAN and Lemuel, expressed resentment at Nephi's closeness to the Lord and did not want him to rule over them (1 Ne. 16:37–39; 18:10). When the family reached the New World, this antagonism led to a schism between the NEPHITES and LAMANITES that pervades the Book of Mormon.

As the Nephite sermons, prophecies, and historical records were compiled and handed down, the writers emphasized that those who keep God's commandments prosper. Unfortunately, many who prospered became proud and persecuted others, with war as the eventual result. The desolation of war humbled the people, who began again to call upon God.

Ancient American prophets, like biblical prophets such as Moses, Isaiah, and Daniel, were shown visions of the future of various nations. For example, Nephi foresaw Christopher COLUMBUS' discovery of America, the influx of Gentiles into the New World, and the American Revolution

(1 Ne. 13:12–15, 18–19), as well as the birth and earthly ministry of Jesus Christ. Christ's birth, ministry, and death were prophesied by Lehi, Nephi, BENJAMIN, SAMUEL THE LAMANITE, and other prophets. When MOSIAH₁ discovered a people who had left Jerusalem with MULEK, a son of Zedekiah (see Jer. 52:10; Omni 1:12–15; Hel. 8:21), and King Limhi's messengers found a record of the extinct JAREDITES, the Nephites learned that they were not the only people God had brought to the Western Hemisphere.

After the appearance of Jesus Christ, the Nephites and Lamanites enjoyed peace for more than 160 years (4 Ne. 1:18–24). Then, many who had been righteous broke their covenants with God, and the Church and their civilization began to collapse. At last, in A.D. 385, the few remaining Nephites were hunted and killed by Lamanites. The book ends with Moroni, the last Nephite, writing to the people of modern times, admonishing them to "come unto Christ, and be perfected in him" (Moro. 10:32).

MODERN APPLICATIONS. Latter-day Saints embrace the Book of Mormon as a record for all people. In addition to instructing their contemporaries and descendants, the prophets who wrote these ancient records foresaw modern conditions and selected lessons needed to meet the challenges of this world (Morm. 8:34–35). Their book is a record of a fallen people, urging all people to live righteously and prevent a similar fall today.

The Book of Mormon has had a profound effect on the Church and its members. It is so fundamental that Joseph Smith said, "Take away the Book of Mormon and the revelations and where is our religion? We have none" (*TPJS*, p. 71).

The Book of Mormon teaches that the living God has spoken to several peoples throughout the earth who have written sacred records as he has commanded (2 Ne. 29:11–12). The Book of Mormon is one such record.

It also stands as evidence to Latter-day Saints that God restored his true and living Church through Joseph Smith. The importance of this belief for Latter-day Saints cannot be overestimated, for they are confident that God watches over the people of the earth and loves them, and that he continues to speak to them through contemporary prophets who apply unchanging gospel principles to today's challenges.

The Book of Mormon also is important to Latter-day Saints as an aid in understanding the

Bible and the will of God. Nephi prophesied that many “plain and precious” truths and covenants would be taken from the gospel and the Bible after the deaths of the apostles (1 Ne. 13:26–27). Many questions that have arisen from the Bible are answered for Latter-day Saints by the Book of Mormon, such as the mode of and reasons for baptism (2 Ne. 31; 3 Ne. 11:23–26); the proper way to administer the sacrament of the Lord’s Supper (Moro. 4–5); the nature of the Resurrection (Alma 40); the effects of the FALL OF ADAM, and the reasons for evil and suffering in the world (2 Ne. 2). The Book of Mormon reinforces the LDS doctrine that the gospel of Jesus Christ existed before the Creation and has been revealed to prophets and believers throughout time.

Also sacred to Latter-day Saints is the Book of Mormon as a tutor in discerning the promptings of the Holy Ghost. Many Latter-day Saints, including those born into LDS families, trace their conversion to Jesus Christ and their commitment toward the Church to prayerful study of the Book of Mormon, and through it they learn to recognize the Holy Spirit. Thus, the book becomes a continuing symbol of personal revelation and of God’s love for and attention to the needs of each person. It also declares that all mankind will be judged by its precepts and commandments (Mosiah 3:24; Moro. 10:27; *see* JUDGMENT). It is evidence that God remembers every creature he has created (Mosiah 27:30) and every covenant he has made (1 Ne. 19:15; 3 Ne. 16:11). The Book of Mormon is the base from which millions have begun a personal journey of spiritual growth and of service to others.

For LDS children, the Book of Mormon is a source of stories and heroes to equal those of the Bible—Joseph in Egypt, Daniel in the lions’ den, the faithful Ruth, and brave Queen Esther. They tell and sing with enthusiasm about the army of faithful young men led by HELAMAN₁ (Alma 56:41–50); of the prophet ABINADI’s courage before wicked King Noah (Mosiah 11–17); of Nephi and his unwavering faithfulness (1 Ne. 3–18); of Abish, a Lamanite woman who for many years appears to be the lone believer in Christ in King Lamoni’s court until the missionary Ammon taught the gospel to the king and queen (Alma 19); and of Jesus’ appearances to the Nephites (3 Ne. 11–28). There are many favorites. The book is used to teach children doctrines, provide examples of the Christlike life, and remind them of God’s great love and hope for all his children.

The book is central to missionary work. It is the Church’s most important missionary tool and is destined to go to every nation, kindred, tongue, and people (Rev. 14:6–7). All LDS missionaries encourage those they contact to read and pray about the book as a means of receiving their own testimony from God about the truthfulness of the Book of Mormon, a witness of Jesus Christ.

Latter-day Saints are regularly admonished to make fuller use of the Book of Mormon. In 1832, two and one-half years after the book was published, the word of the Lord warned the Saints that they had treated the revelations too lightly and had neglected to “remember the new covenant, even the Book of Mormon” (D&C 84:57). Church leaders repeatedly encourage members to make the Book of Mormon a greater part of their lives. President Ezra Taft BENSON has counseled Latter-day Saints to read the book daily and to share it and the gospel message with all the world.

READING THE BOOK OF MORMON. This sacred record asks the reader to approach its words with faith and prayer. One of its teachings is that readers will “receive no witness until after the trial of [their] faith” (Ether 12:6). Therefore, although aspects of the book may seem unusual or improbable at first, it invites its readers to entertain them as possibilities until the whole picture becomes clear and other feelings are experienced and thoughts considered. Moreover, the final inscription of Moroni₂ on the title page asks readers to look beyond human weaknesses in the book: “If there are faults they are the mistakes of men; wherefore, condemn not the things of God.” He closed his own book within the Book of Mormon by exhorting all who receive these things to ask God, with a sincere heart and with real intent, having faith in Christ, if they are not true, and promises that God will manifest the truth of it (Moro. 10:4).

Latter-day Saints of all ages and interests find rewards in reading the Book of Mormon. At first, people tend to focus attention on its main messages and story lines. With further reading and pondering, they discover numerous themes, meaningful nuances, interesting details, and profound spiritual expressions.

The first-time reader may find the Book of Mormon difficult at times. Its style, as translated into English, is somewhat similar to that of the King James Version of the Bible, and the reader who is not familiar with the Bible will encounter some unfamiliar word usages. The 1981 edition of

the Book of Mormon is annotated with many Bible references and aids to facilitate a more detailed comparison.

Book of Mormon prophets Nephi, JACOB, and Abinadi quote extensively from Isaiah (see, e.g., 2 Ne. 6–8 [Isa. 49–51]; 2 Ne. 12–24 [Isa. 2–14]; Mosiah 14 [Isa. 53]), an Old Testament prophet whose poetic style and allusions have challenged readers of the Bible and also have proved difficult to many who study the Book of Mormon. Initially, some Church leaders encourage first-time readers to move through these chapters, understanding what is accessible and saving the rest for later study. In Isaiah's writings, Latter-day Saints find an important testimony of Christ and of the fulfillment of God's covenants with the house of Israel. Christ admonished his followers to "search these things diligently, for great are the words of Isaiah" (3 Ne. 23:11).

Another possible hurdle for readers is the book's nonchronological insertions. Nephi and Jacob and Jacob's descendants wrote first-person accounts from about 590 B.C. until about 150 B.C., and then Mormon (about A.D. 385) inserted a shorter chapter to explain his role as abridger of another record. Then the reader is returned via Mormon's abridgment to the history of Nephi's successors and of the descendants of ALMA¹. As groups of people break away from and return to the main body, parts of their records are incorporated into the book, causing the reader to jump back to earlier events. Likewise, Moroni's abridgment of the very ancient book of Ether appears out of chronological order near the end. In addition, the Book of Mormon, like the Old Testament, describes events from widely separated intervals. As an abridgment, it contains only a small part of the proceedings of these ancient peoples.

APPROACHING THE TEXT. The arrangement of the Book of Mormon lends itself to many approaches. Three mutually supportive avenues are most often followed. First, the book serves as a source of guidance and doctrine, yielding lessons and wisdom applicable to contemporary life. This approach is recommended in the writings of Nephi, who wrote that he "did liken the scriptures unto [his people], that it might be for [their] profit and learning" (1 Ne. 19:23). Latter-day Saints find its pages rich with ennobling narratives, clear doctrines, eternal truths, memorable sayings, and principles. Knowing the conditions of the latter days, the ancient prophets periodically address the

individual reader directly. Latter-day Saints emphasize the need to read the Book of Mormon prayerfully, with faith in God, to benefit personally from its teachings and to come unto Christ.

A second approach to the Book of Mormon, adding historical dimension to the first approach, is to study the book as an ancient text. The reader who accepts the Book of Mormon as an ancient Hebrew lineage history written by prophets in the New World will find the book consistent with that description and setting. The book is a repository of ancient cultures that are as far removed from modern readers as are those of the Old and New Testaments. Continuing research has found Hebrew poetic forms, rhetorical patterns, and idioms, together with many Mesoamerican symbols, traditions, and artifacts, to be implicit in the book or consistent with it.

Finally, one may enjoy the Book of Mormon as a work of literature. Although the style may seem tedious or repetitive at times, there are order, purpose, and clarity in its language. Its words are often as beautiful and as memorable as passages in the Psalms, the Gospel of John, and other notable religious works of prose and poetry.

Most faithful readers of the Book of Mormon, however, do not define or limit themselves to any single approach or methodology, for these approaches are all transcended by the overriding implications of the book's divine origins and eternal purposes. Study and faith, reflection and application, all help a person know and comprehend the messages of the Book of Mormon. But for millions of Latter-day Saints, their most important experience with the Book of Mormon has been the spiritual knowledge that they have received of its truth. It has changed and enriched their lives and has brought Jesus Christ and his teachings closer to them.

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MONTE S. NYMAN
LISA BOLIN HAWKINS

TITLE PAGE FROM THE BOOK OF MORMON

Joseph SMITH once wrote, "I wish to mention here that the title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; . . . and that said title-page is not . . . a modern composition, either of mine or of any other man who has lived or does live in this generation" (HC 1:71.).

The title page is therefore the translation of an ancient document, at least partially written by MORONI₂, son of Mormon, in the fifth century A.D. It describes the volume as an "abridgment of the record of the people of Nephi, and also of the Lamanites" and "an abridgment taken from the Book of Ether also, which is a record of the people of Jared" (see BOOK OF MORMON PLATES AND RECORDS).

According to the title page, the Book of Mormon is addressed to LAMANITES, Jews, and

GENTILES and is designed to inform Lamanites of promises made to their forebears and to convince "Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

The title page was used as the description of the Book of Mormon on the federal copyright application filed June 11, 1829, with R. R. Lansing, Clerk of the District Court of the United States for the Northern District of New York, at Albany.

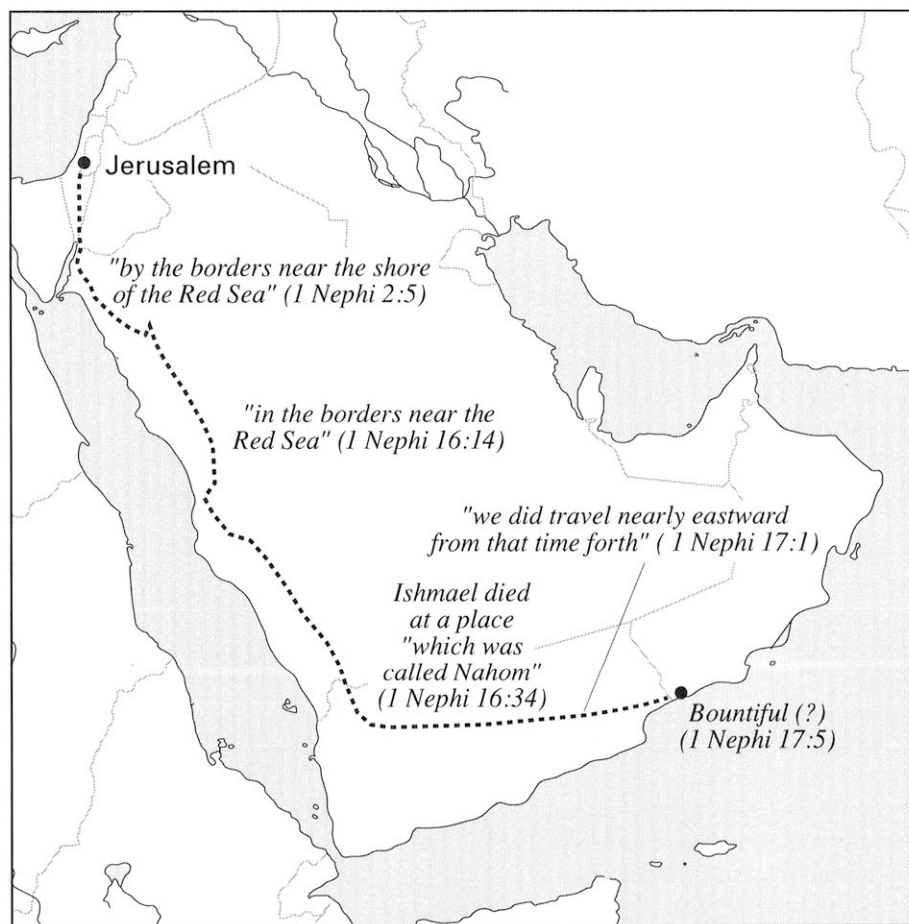
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ELDIN RICKS

FIRST BOOK OF NEPHI

Written by NEPHI₁, an ancient prophet who fled Jerusalem with his father, LEHI, and Lehi's family shortly after 600 B.C., this book tells of their travels



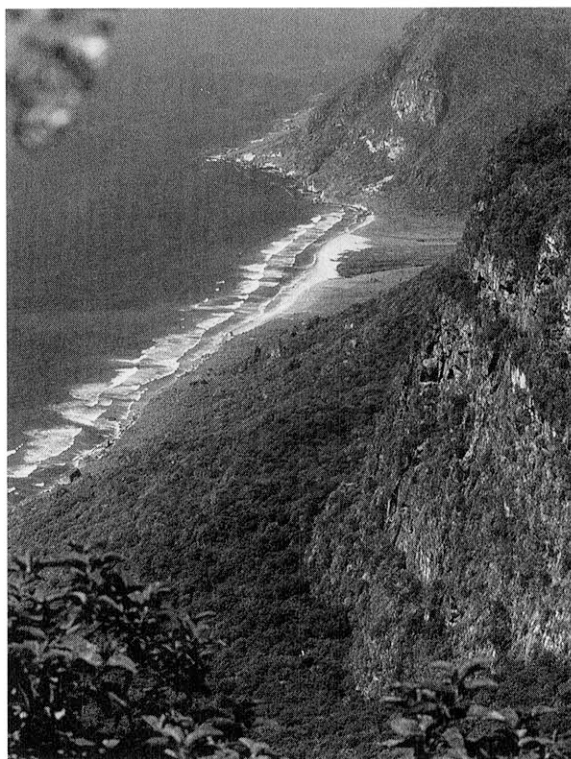
Possible route of Lehi in the Old World, from Jerusalem to the ocean, c. 600–587 B.C.

under divine guidance to the Western Hemisphere. With its detailed testimony of the mission of Jesus Christ and its panoramic view of sacred history, 1 Nephi is the doctrinal and historical foundation for all of the Book of Mormon. Its stated intent is to testify that the God of Israel can save all who repent and exercise faith in him (1 Ne. 1:20; 6:4).

Composed several years after Nephi arrived in the “promised land,” the record, of which the First Book of Nephi was a part, contained prophesying and sacred preaching “for Christ’s sake, and for the sake of [his] people” (Jacob 1:4). Its fundamental message is that the God of Israel is merciful and has the power to save those who obey him (1 Ne. 1:20; 6:4; 22:30–31). Nephi supports this thesis with historical and prophetic evidence. He cites Israel’s exodus from Egypt twice as evidence of God’s redeeming power, and saw the same power at work in his family’s exodus from a doomed Jerusalem. A seer of remarkable spiritual stature, Nephi testified that greater acts of redemption lay in the future: God himself would come to earth to ransom man from death and sin (1 Ne. 11:33; 19:10), and before the end of the world, Israel would be redeemed.

The narrative of 1 Nephi is vivid and dramatic; acts of divine intervention dominate this account. It begins in the first year of the Judean King Zedekiah (1 Ne. 1:4; cf. 2 Kgs. 24:8–18; dated by Babylonian documents at 597 B.C.). Jerusalem had just capitulated after a brief Babylonian siege, and King Jehoiachin, together with many of Judah’s prominent citizens, had been deported. When Jerusalem persisted in its arrogance, a host of prophets, including Jeremiah and Lehi, warned of destruction. As people conspired to kill Lehi, he was warned by the Lord and escaped south into the desert. Twice his four sons returned to the region, once to obtain a copy of the scriptures written on plates of brass and again to convince Ishmael and his family to flee with them (chaps. 3–7). Guided by a miraculous brass compass (*see* LIAHONA), Lehi’s group then completed a grueling odyssey that covered eight years in the wilderness, arriving at a verdant spot on the southern coast of the Arabian Peninsula. There, Nephi was summoned by the Lord to a mountain where he was instructed to build a ship to carry the group to a land of promise. Through God’s frequent inspiration and protection, the ship was finished and the treacherous voyage completed (chaps. 16–18).

Through all these events, Lehi and Nephi were opposed by the oldest sons in the family,



Wadi Sayq, near the border between Yemen and Oman on the Gulf of Aden (1989). Areas with vegetation such as this along the southern coast of the Arabian peninsula match the description of the place where Lehi and his group built their ship (1 Nephi 17:5), but they were unknown to Westerners until after the Book of Mormon was published. Courtesy Warren Aston.

LAMAN and Lemuel, who were not only skeptical but sometimes violent in their opposition. The record vindicates Nephi in many ways. An angel once intervened to protect Nephi from his brothers; twice he escaped from them, being filled with the power of God. Several times, by his faith, he succeeded where they failed.

Records of powerful visions are interspersed throughout the narrative. Lehi received his prophetic commission in a vision as he prayed on Jerusalem’s behalf: He saw a pillar of fire dwelling upon a rock and God seated upon his throne and was given a book to read that decreed judgment upon the city (chap. 1). Soon after, Nephi heard the voice of the Lord, saying that Nephi would teach and rule over his elder brothers (chap. 2); and Lehi had a dream that centered around a magnificent tree, a river, an iron rod, and a great and spacious building (chap. 8; *see also* TREE OF LIFE). The family’s escape from a proud and materialistic Jerusalem and their subsequent quest for salvation in

the wilderness are vividly reflected in the imagery of this dream. Lehi also prophesied about the Babylonian captivity of the Jews, their eventual return to Palestine, and the coming of a Messiah who would redeem mankind from its lost and fallen state (chap. 10).

Inspired by Lehi's spiritual experiences and wanting to know the meaning of his father's dream, Nephi sought and received the same vision, together with its interpretation. This revelation puts the experiences of Lehi and his posterity into the context of God's redemptive plan and provides much of the historical and doctrinal framework for subsequent Book of Mormon prophecy: (1) Nephi saw the birth, ministry, and atoning sacrifice of the Son of God, and the rejection of his apostles by Israel; (2) he witnessed the division of Lehi's family, followed by the rise, decline, and destruction of his own posterity by the descendants of his brothers, and saw that the Lamb of God would visit various branches of Israel, including Nephi's posterity; (3) he saw a GREAT AND ABOMINABLE CHURCH among the Gentiles, as well as a dispensation of the gospel to the Gentiles and their crucial role in gathering Israel and a remnant of Nephi's seed; and (4) he was shown the final victory of God over the powers of evil at the end of the world (chaps. 11–14).

Citing other corroborating prophecies, 1 Nephi 19–22 reinforces those four themes, the mainstays of the Nephite outlook on world history. Nephi first gives a detailed testimony of the atoning sacrifice of the God of Israel, his rejection, and the scattering of God's covenant people, quoting ZENOS, ZENOCK, and NEUM (chap. 19); he then quoted ISAIAH to show that God will defer his anger and will eventually gather his people through the assistance of gentile kings and queens (chaps. 20–21); and, finally, he exhorts all to obey God's commandments and be saved, for in the last days the wicked shall burn and the Holy One of Israel shall reign (chap. 22).

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RULON D. EAMES

SECOND BOOK OF NEPHI

The Second Book of Nephi (2 Nephi) is a work written about 550 B.C. by the same author who wrote 1 Nephi and included it on his small PLATES. The second book contains four prophetic discourses and treatises from three Book of Mormon prophets, LEHI, JACOB, and Nephi₁, as well as substantial excerpts of the prophecies of Isaiah from the brass plates. Additionally, 2 Nephi briefly records the difficult transition from the founding generation of Lehi's colony to the succeeding generation in their new homeland.

The first segment of the book consists of Lehi's admonitions and testament to his posterity before his death (1:1–4:11). He directed his opening words to his older sons, Laman, Lemuel, and Sam, as well as to the sons of Ishmael. He reminded them of God's mercy in leading them to a promised land, taught them concerning the COVENANT of righteousness that belongs to the land, warned of the loss of liberty and prosperity that will follow disobedience to God, and urged them to become reconciled to their brother Nephi as their leader (1:1–27).

Following this admonition, Lehi pronounced specific blessings on all of his descendants, either as individuals or as family groups. His blessings contain prophecies and promises concerning the future of each individual or group in the covenant land and are followed by counsel "according to the workings of the Spirit" (1:6). His instructions to his youngest sons, Jacob and Joseph, are doctrinally significant. He spoke to Jacob concerning God's plan of salvation for his children, teaching principles that are fundamental to understanding the gospel of Jesus Christ, including the doctrine of redemption through the Messiah, the necessity of opposition and agency, the role of Satan, and the importance of the fall of Adam and Eve (2:1–30). Lehi taught his son Joseph concerning the prophecies of his ancestor Joseph of Egypt, who foretold the latter-day mission of another Joseph (the Prophet Joseph SMITH) and of the coming forth of the Book of Mormon (3:1–25).

Nephi₁, son of Lehi, is author of the next section, the only historical segment in the record (4:12–5:34). After recounting the death of Lehi and the subsequent rebellion of Laman, Lemuel, and the sons of Ishmael (4:12–13), Nephi noted that he was keeping two records: the large plates on which he wrote his people's secular history and the small plates on which he recorded "that which is pleas-

ing unto God,” including many excerpts from the plates of brass (4:14–15; 5:29–33).

As Nephi wrote of his delight in pondering the scriptures and “the things of the Lord,” he was moved to compose a beautiful psalm (4:16–35). In these verses, much like the biblical psalmist, Nephi used inspiring imagery and poetic parallelism to praise God for his goodness, to lament his own weaknesses, and to declare his devotion to the Lord.

Nephi closed this segment by telling of the partitioning of Lehi’s posterity into two distinct peoples, the NEPHITES (the believers) and the LAMANITES (the unbelievers). He described the theological, cultural, and geographical divisions that developed between the brother nations, lamenting that within forty years of separating they were at war one with another (5:1–34).

A sermon by Jacob constitutes the third entry in 2 Nephi (chaps. 6–10), followed by the fourth and final part, a long written discourse from Nephi (chaps. 11–33). Quoting substantial portions of Isaiah, both Nephi and Jacob emphasized two major themes: the history and future of God’s covenant people, and the mission of the Messiah. For his discourse on these topics, Nephi first quoted the text of Isaiah 2–14 in 2 Nephi 12–24 and then commented on them in chapters 25–30, incorporating portions of Isaiah 29 in his discussion. Jacob quoted Isaiah 50:1–52:2 in chapters 7–8. Apparently, Joseph Smith put these quotations from Isaiah in King James English, but with many variant readings reflecting the Nephite source.

Citing and reflecting on Isaiah, Jacob, and Nephi focused on such events as the Babylonian captivity and return (6:8–9; 25:10–11); the apostasy, scattering, and oppression of the house of Israel; and the latter-day gathering of their descendants, their restoration by conversion to the gospel of Christ, and the establishment of Zion—themes that concerned them because of their own Israelite ancestry (6:6–18; 8:1–25; 10:1–25; 25:14–17; 26:14–30:18). They further prophesied the destruction of the wicked before the second coming of the Savior followed by the subsequent era of peace (12:1–22; 21:1–24:3).

In their discourses, Jacob and Nephi taught of the Messiah’s earthly ministry, rejection, and crucifixion (6:9; 7:1–11; 9:1–54; 10:3–5; 17–19) and his gospel fundamentals of faith, repentance, baptism, and obedience (9:23–24; 31:1–21; *see* GOSPEL OF JESUS CHRIST); they then prophesied

his baptism, atoning sacrifice, and resurrection, followed by his ministry among the Nephites, his ultimate second coming, and the final judgment (9:5–27; 26:1–9; 31:4–12).

In chapter 29, Nephi made special mention of the Lord’s desire that the Book of Mormon be used as “a standard” by his people, along with the Bible (29:2), noting that other books will come forth. In closing the record, Nephi testified that the words therein are the words of Christ, the words by which readers shall be judged (33:10–15).

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TERRY B. BALL

BOOK OF JACOB

Written by JACOB, fifth son of LEHI, sometime after 545 B.C., the work follows the pattern outlined by NEPHI₁ for making entries on the small PLATES by including sacred sermons, significant revelations, prophecies, and some historical information. Jacob, a Nephite prophet, wrote to persuade all men to “come unto Christ” (Jacob 1:7).

The book appears to have been written in three stages. The first constitutes an important discourse by Jacob at the temple, in which he called his people to repent from immorality, materialism, and pride (chaps. 2–3). He counseled men and women to be generous with their possessions, promising that, if they sought the KINGDOM OF GOD before seeking riches, they would be blessed with sufficient wealth to assist others (2:17–19). Jacob strongly warned his people against sins of immorality because many had transgressed the law of CHASTITY, including practicing polygamy not authorized by the Lord (2:30). He reminded his hearers that the Lord “delight[s] in the chastity of women” and that the sins of the men had broken the hearts of their wives and children (2:22–35).

The second part contains prophecies concerning the ATONEMENT of Christ, the rejection of Jesus of Nazareth by many Jews, and the scattering and gathering of ISRAEL (chaps. 4–6). Jacob de-

sired that later generations would “know that we knew of Christ, and we had a hope of his glory many hundred years before his coming” (4:4). The major component of this section is Jacob’s quoting of the allegory of the tame and wild olive trees (chap. 5). Written by ZENOS, an Israelite prophet whose writings were preserved on the brass plates, this allegory outlines in symbolic narrative the prophetic story of the scattering and gathering of Israel, including Lehi’s descendants, from the establishment of Israel to the end of the earth.

The third segment recounts Jacob’s experience with an ANTI-CHRIST named Sherem, who with skill and power of language endeavored to flatter and deceive people away from belief in Christ (7:1–4). Sherem had accused Jacob of blasphemy and false prophecy and had tried to convince people that there would be no Christ. In the end, Sherem was confounded by Jacob and, after seeking for a sign, was smitten by God and died shortly thereafter (7:7–8, 13–20). Recovering from Sherem’s divisive teachings through searching the scriptures, Jacob’s people were able to experience anew the peace and love of God (7:23).

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CLYDE J. WILLIAMS

BOOK OF ENOS

Following the pattern set by his father and predecessors (Jacob 1:2–4; cf. Enos 1:13–16), Enos, son of JACOB, personally recorded the TESTIMONY and prophetic promises granted to him. Enos (c. 515–417 B.C.) is a figure who touches the heart. He typifies conversion, compassion, and confidence before the Lord. While he was hunting beasts, the words of his father “concerning eternal life, and the joy of the saints, sunk deep into [his] heart,” and his “soul hungered” (1:3–4). All day and into the night he “wrestle[d] . . . before God” in “mighty prayer” until he received a remission of his sins. He successively prayed for his own welfare, for the welfare of his brethren the NEPHITES, who strayed too easily from righteousness, and then for his brethren the LAMANITES, who had become increasingly ferocious and wild. Enos received a COVENANT declaration from the Lord that the Nephite records would be brought forth to the

Lamanites. He knew with a surety that he would see his Redeemer’s face with pleasure and would receive a place in the mansions of the Father (1:27).

MARILYN ARNOLD

BOOK OF JAROM

Jarom, son of ENOS, recorded a brief summary of the fortunes of the NEPHITES during his lifetime (c. 440–355 B.C.). Twice he justified the brevity of his account, pleading limited space and little new doctrine to add to the words of his predecessors. Reflecting an era of strict conservatism in the flourishing colony, Jarom recounted great Nephite efforts to observe the LAW OF MOSES and to anticipate the coming MESSIAH. Despite their larger numbers, the LAMANITES were unsuccessful in their frequent attacks on the prospering Nephites, and Jarom attributed the Nephite successes to the prophets, priests, and teachers who stirred them continually to repentance.

MARILYN ARNOLD

BOOK OF OMNI

This book concluded and filled the small PLATES of Nephi. It contains brief statements by a succession of record keepers who were descendants of JACOB but apparently not spiritual leaders: Omni, Amaron, Chemish, Abinadom, and Amaleki (fourth–second centuries B.C.). Amaleki, whose account is the longest of the five, described the important transition that occurred in Book of Mormon history when MOSIAH₁ led the escape of a band of faithful NEPHITES from the land of Nephi to Zarahemla (c. 200 B.C.). Here they discovered descendants of a group that had left Jerusalem with MULEK but had lost their religion and language. Amaleki connected the corruption of their language with the absence of written records, establishing the importance of record preservation. Mosiah brought with him the plates of brass containing “the record of the Jews” (Omni 1:14), including the laws that kings were required to have under the LAW OF MOSES (see Deut. 17:18–19). He was accepted as king over both these peoples and ruled for a generation. Amaleki survived Mosiah but had no heirs, so he transmitted his records to Mosiah’s son, King BENJAMIN.

MARILYN ARNOLD

THE WORDS OF MORMON

MORMON was at work on his abridgment of the large PLATES of NEPHI₁ when he discovered the small plates of Nephi, a prophetic record from early NEPHITE history (W of M 1:3). Because he was deeply impressed with the messianic PROPHECIES that he read on the small plates, and in response to “the workings of the Spirit,” Mormon included that set of plates with his digest (W of M 1:4–7). But because that record ended a few years before the book of Mosiah began (c. A.D. 130), Mormon assumed the prerogative of an editor and appended this historical postscript to the small plates to bring its conclusion into correlation with the opening of the book of Mosiah. This appendage, called the Words of Mormon, was composed about A.D. 385.

ELDIN RICKS

BOOK OF MOSIAH

The book of Mosiah is religiously rich, symbolically meaningful, chronologically complex, and politically significant. Although its disparate events range from 200 to 91 B.C., they are unified particularly by the theme of deliverance and by the reign of the Nephite king MOSIAH₂.

Several groups figure prominently in this history: (1) the main body of Nephites under King BENJAMIN and his son Mosiah₂, together with the people of Zarahemla (Mulekites), who outnumbered their Nephite rulers and neighbors; (2) the people of Zeniff, who failed in their attempt to reoccupy the Nephites' homeland, the land of Nephi; and (3) the people of ALMA₁, who broke away from the people of Zeniff and became the people of Alma, followers of the martyred prophet ABINADI. The last two groups returned to Zarahemla shortly after Mosiah became king.

The book of Mosiah is drawn from several underlying textual sources: Benjamin's speech (124 B.C.); the record of Zeniff (c. 200–120 B.C.), including Alma's record of Abinadi's trial (c. 150 B.C.) and of his people (c. 150–118 B.C.); and the annals of Mosiah (124–91 B.C.).

BENJAMIN'S SPEECH (CHAPS. 1–6). The coronation of Mosiah occurred in a setting similar to the traditional Israelite assembly at the temple, together with sacrifices, covenant renewal, confessions, pronouncements regarding Christ's atoning

blood, and admonitions to serve God and help the poor. Benjamin died, and Mosiah reigned. He sponsored Ammon's expedition to find the people of Zeniff (7:1–8:21).

RECORD OF ZENIFF (CHAPS. 9–22). About seventy-five years earlier, Zeniff had established his colony; he fought two wars, and his wicked son Noah succeeded him. Twice, the prophet Abinadi delivered a condemnation of Noah; Abinadi rehearsed the Ten Commandments, quoted Isaiah 53, and discoursed on the atonement of Jesus Christ and the resurrection. As he was suffering death by fire, Abinadi prophesied that his death would prefigure Noah's. One of Noah's priests, Alma₁, believed Abinadi's preaching, fled into the wilderness, and assembled a group of converts who escaped together from Noah's soldiers. Meanwhile, a military officer named Gideon opposed Noah, the Lamanites attacked, and Noah fled and was subsequently executed by his own people in the manner that Abinadi had predicted. Noah's son, Limhi, was left to reign for many years as a vassal king in servitude to the Lamanites. At length, Limhi and his people were delivered and escaped to Zarahemla.

ALMA'S RECORD (CHAPS. 23–24). The followers of Alma₁ practiced baptism and placed strong emphasis on unity, loving one another, and avoiding contention. In a speech that presaged Mosiah's final words establishing the reign of the judges, Alma₁ refused to become a king, wanting his people to be in bondage to no person. Nevertheless, they came under cruel bondage to the Lamanites, now led by some of Alma's former associates, the evil priests of Noah. Several years later, the people of Alma were miraculously delivered.

THE ANNALS OF MOSIAH (CHAPS. 25–29). The Nephites, the people of Zarahemla (Mulekites), the people of Limhi, and the people of Alma₁ were unified under Mosiah as king, with Alma as high priest. Alma was given authority to organize and regulate churches, but many members apostasized and persecuted the righteous. Among the wicked were his son ALMA₂ and the four sons of Mosiah. When they were confronted by an angel of the Lord, they repented and were converted. Mosiah translated the Jaredite record, passed the Nephite records and sacred artifacts to Alma₂, and installed Alma₂ as the first chief judge according to the voice of the people.

The narratives in the book of Mosiah emphasize the theme of deliverance from bondage, whether physical or spiritual. In his address, Benjamin speaks of spiritual deliverance through the atoning blood of Christ, emphasizing mankind's dependence on God and its responsibility to the poor (both themes or typologies are similarly shaped in the Bible by the Exodus tradition). The account of the conversion of Alma₂ is a notable case of deliverance from spiritual bondage by calling upon the name of Jesus Christ (Mosiah 27; Alma 36). Two groups are delivered from physical bondage and oppression: Limhi's people and the converts of Alma after their enslavement by the Lamanites. As in the Exodus pattern, they "cried" to the Lord, who heard and delivered them from bondage. An emissary named Ammon expressly compared the deliverance of the people of Zeniff to the exodus of Israel from Egypt and of Lehi from Jerusalem (Mosiah 7:19–22, 33).

The book of Mosiah establishes several pairs of comparisons in a manner similar to a literary technique often used in the Bible: Alma₁ and Amulon are examples of good and bad priests; Benjamin and Noah are contrasting exemplars of noble and corrupt kingship. The extreme contrast between these kings is cited by Mosiah at the end of his reign to explain the wisdom in shifting the government of the Nephites from kingship to a reign of judges (Mosiah 29).

The Jaredite record is mentioned three times (Mosiah 8:9; 21:27; 28:11–19). In an attempt to get help from Mosiah's settlement, Limhi dispatched a search party; it did not find Mosiah, but found human remains, weapons of war, and twenty-four gold plates. The party returned this record to Limhi, who gave it to Mosiah, who translated it using two stones called "interpreters" (see URIM AND THUMMIM). The record told of the rise and fall of the Jaredites (see BOOK OF MORMON: BOOK OF ETHER).

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ALAN GOFF

BOOK OF ALMA

The book of Alma is the longest book in the Book of Mormon. It was abridged by MORMON, principally from the records of three men, ALMA₂ (chaps. 1–16, 27–44), Ammon (chaps. 17–26), and Alma's son HELAMAN₁ (chaps. 45–62), and concludes with remarks by Mormon (chap. 63). Its broad theme is that the preaching of the word of God in pure testimony is mightier than politics or the sword in establishing peace, justice, equality, and goodness (Alma 4:19; 31:5). The book demonstrates this theme through repeated examples of individuals who were converted to faith in the anticipated Savior, Jesus Christ, and examples of people who were given victory by God over their wicked and ambitious enemies.

The book of Alma covers thirty-nine years (91–52 B.C.). The first fourteen years are covered by two concurrent accounts—one encompassing the teachings and activities of Alma₂, who resigned his judgeship in order to engage in missionary work in the land of Zarahemla (chaps. 1–16), and the other containing the words and deeds of the sons of King MOSIAH₂ and their companions as they made considerable personal sacrifice in their efforts to preach the gospel among the LAMANITES (chaps. 17–26).

The first section begins with the trial of Nehor before the chief judge Alma; Nehor was convicted and executed for the crime of enforcing PRIESTCRAFT with the sword (chap. 1). Alma then fought a civil war against Nehor's followers and prevailed (chaps. 2–4), but he soon relinquished the judgeship to devote full time to the ministry. He preached powerful sermons at the cities of Zarahemla (chaps. 5–6), Gideon (chap. 7), and Melek (chap. 8), and went to the wicked city of Ammonihah, where he was cast out, but ordered by an angel to return. In Ammonihah the second time, he met and was assisted by Amulek, who was instructed by an angel to find Alma (chap. 8). Although they were opposed by a skilled lawyer named Zeezrom, eventually they converted many, including Zeezrom. However, their male converts were expelled from the city, and Alma and Amulek were imprisoned and forced to watch the wives and children of their converts being burned to death. Eventually, Alma and Amulek were delivered when an earthquake destroyed the prison and killed their captors (chaps. 9–14). Shortly thereafter, this apostate city was annihilated by invading Lamanites (chap. 16).

During the same fourteen years, the sons of Mosiah and their companions were in the land southward. Ammon went to the land of Ishmael, and through his service to, and love of, King Lamoni, he converted the king and many of his people (chaps. 17–19), whom he taught to live the LAW OF MOSES in anticipation of the coming of Christ (Alma 25:15). Ammon and Lamoni then went to the land of Middoni to free his fellow missionaries from prison. En route they were confronted by Lamoni's father, the king of all the Lamanites, who took to the sword. Ammon withstood his blows, gained control over the king, and made him promise freedom for his brothers and autonomy for Lamoni and his people (chap. 20). Once Ammon's brother, Aaron, and his companions were free, they went to Lamoni's father, and taught and converted him, his household, and many of his people. These converted Lamanites, concerned about the return of prior blood guilt, made an oath never to shed blood again (chap. 23). Other Lamanites and dissident Nephites attacked these converts and killed 1,005, who would not defend themselves because of that oath. Many of the attacking Lamanites (but not the Nephite dissenters) felt remorse for their actions and laid down their arms and also became converted (chaps. 24–25). Eventually, Ammon led these converts, called Anti-Nephi-Lehies, to Nephite territory, where they settled in the land of Jershon (chap. 27). The Lamanites who were left behind became angry at the Nephites and then attacked and destroyed Ammonihah (Alma 25:1–2; described more fully in Alma 16:1–11).

After these developments, Korihor, an ANTI-CHRIST and advocate of blasphemous doctrines, confronted Alma as high priest in the court of the chief judge, where he asked for a sign from God, was struck dumb, and died shortly thereafter (chap. 30). Next, Alma led a delegation to preach to the Zoramites, a group that had defected from the Nephites. Many poverty-stricken Zoramites were reconverted and cast out by the other Zoramites. The unconverted promptly allied with the Lamanites, attacked the Nephites, and were defeated (chaps. 31–35, 43–44).

The chapters focusing on Alma also contain his blessings and instructions to his three sons (chaps. 36–42) and an account of his disappearance (being taken to heaven; chap. 45). The book of Alma ends with the detailed accounts by HELAMAN₁ of further wars between the Nephites and Lamanites (chaps.

43–62; *see* BOOK OF MORMON, HISTORY OF WARFARE IN). The final chapter (chap. 63) notes the deaths of Pahoran, Moroni, Helaman, and his brother Shiblon, marking the end of this era of righteous Nephite control of Zarahemla. It also tells of Hagoth, a shipbuilder who transported people to the north, but he was never heard from again after a second departure.

The book of Alma covers a critical period in Nephite history, the opening years of the Nephite judgeship (*see* BOOK OF MORMON, GOVERNMENT AND LEGAL HISTORY IN). The survival of this popularly based form of government was threatened several times in the course of the book, starting when Nehor's follower Amlici sought to become king. It was threatened again when the Zoramites (described above) defected. Further trouble arose when Amlickiah, a Zoramite, persuaded many of the lower judges to support him as king. A general named Moroni rallied the Nephite troops by raising a banner that he called the Title of Liberty; it proclaimed the need to remember and defend their God, their religion, their freedom, their peace, their wives, and their children. Amalickiah and a few of his men fled to the Lamanites, where he, through treachery and murder, established himself as king and led the Lamanites in a prolonged war against the Nephites. Amalickiah was killed after seven years of war, but the wars continued under his brother Ammoron for six more years. Those years became particularly perilous for the Nephites when "kingmen" arose in Zarahemla and expelled the Nephite government from the capital (discussed in CWHN 8:328–79). Moroni was forced to leave the battlefield to regain control of the capital before he could turn his full attention to defeating the Lamanites. In each case, the Nephites ultimately prevailed and gave thanks and praise to God.

In the book of Alma, the delineation of the Nephite and Lamanite nations along ancestral lines becomes blurred. Several groups of Nephites—Amlicites (chaps. 2–3), Zoramites (chaps. 31–35, 43), Amalickiahites (chaps. 46–62), and kingmen (chaps. 51, 61)—rejected Nephite religious principles and joined the Lamanites in an attempt to overthrow the Nephite government. Several groups of Lamanites—Anti-Nephi-Lehies (chaps. 17–27), converts from the army that marched against the Anti-Nephi-Lehies (chap. 25), and some Lamanite soldiers captured by Moroni (chap. 62)—embraced the gospel and Nephite way of life

and went to live among the Nephites. By the end of the book, these populations are distinguished more by ideology than by lineage. Those who desired government by the “voice of the people” and embraced the teachings of the gospel are numbered among the Nephites, while those who opposed them are called Lamanites.

Many important religious teachings are found in the book of Alma. Alma 5 is a speech given by Alma calling the people of the city of Zarahemla to repent and teaching all followers of Christ to judge the state of their former spiritual rebirth and present well-being. Alma 7, delivered to the righteous city of Gideon, teaches believers to make the ATONEMENT of Christ a reality in their lives. Chapters 12 and 13 elucidate the mysteries of redemption, RESURRECTION, and the PRIESTHOOD after the order of the Son of God. Alma 32 and 33 are a sermon given by Alma to the Zoramite poor, explaining the correct manner of prayer, the relationship between humility and faith in Jesus Christ, and the process of increasing faith. Alma 34 is Amulek’s talk on the need for the “infinite and eternal sacrifice” made by the Son of God. In it Amulek also teaches the people how to pray and tells them how to live so that their prayers will not be vain.

Alma teaches his sons trust in God by telling of his personal CONVERSION (chap. 36). He also gives instructions about the keeping of sacred records and explains how God’s purposes are accomplished through small means (chap. 37). He teaches the evil of sexual sin (chap. 39), the nature of resurrection and restoration (chaps. 40–41), the purpose and consequences of the FALL OF ADAM, including spiritual and temporal death), and the relationship between JUSTICE AND MERCY (see chap. 42).

The war chapters include instances of, and statements about, justifiable reasons for war (chap. 48), along with the example of the protective power of faith exercised by the young warriors who fought under Helaman, none of whom died in battle, for they believed their mothers’ teachings that “God would deliver them” (Alma 56:47–48).

Overall, the book of Alma teaches through vivid, detailed narratives how personal ambition can lead to APOSTASY and war, and shows how the Lord gathers his people through the preaching of the gospel of Christ and delivers them in righteousness against aggression.

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For essays on Alma the Younger, Ammon, King Lamoni, Ammonihah, Korihor’s sophistry, Amlici, several dissenters, Captain Moroni, the Nephite chief judges, and other figures in the book of Alma, see Jeffrey R. Holland, *The Book of Mormon: It Begins with a Family*, pp. 79–170. Salt Lake City, 1983.

CHERYL BROWN

BOOK OF HELAMAN

The book of Helaman chronicles one of the most tumultuous periods in the history of the NEPHITES and LAMANITES (52–1 B.C.). The narrative focuses on the unexpected difficulties (e.g., the Lamanites’ invasion and unprecedented occupation of the land of Zarahemla narrated in chaps. 4 and 5) and unexpected resolutions that came from God (e.g., the withdrawal of the Lamanite occupation forces as the direct result of the missionary work of two sons of Helaman, NEPHI₂ and Lehi, in 5:49–52).

This book takes its name from its first author, HELAMAN₂, son of HELAMAN₁. Other contributors to the record were Nephi and Lehi, sons of Helaman₂ (16:25), and MORMON, the principal editor of the Book of Mormon, who added political and religious commentary.

The account opens after Helaman had received custody of the Nephite records from his uncle Shiblon (Alma 63:11) in the fortieth year of the reign of the judges (c. 52 B.C.; Hel. 1:1). The narrative falls into six major segments: the record of Helaman (chaps. 1–3); the record of Nephi (chaps. 4–6); the prophecy of Nephi (chaps. 7–11); Mormon’s editorial observations on God’s power (chap. 12); the prophecy of SAMUEL THE LAMANITE (chaps. 13–15); and a brief statement about the five-year period before Jesus’ birth (chap. 16). Several religious discourses are woven into the narrative, including Helaman’s admonition to his sons (5:6–12), Nephi’s psalm (7:7–9), Nephi’s sermon from the tower in his garden (7:13–29; 8:11–28), Nephi’s prayer (11:10–16), and Samuel’s long speech atop the walls of Zarahemla (13:5–39; 14:2–15:17).

Perhaps the most prominent person mentioned in the book is Nephi₂. After Nephi resigned from the office of chief judge, he and his brother Lehi devoted themselves fully to preaching the message of the gospel (5:1–4). His defense of God’s providence affirmed the power of prophecy (8:11–

28) and, on a practical level, led to the conviction of the murderer of the chief judge (9:21–38). The Lord entrusted him with the power to seal the heavens so that no rain would fall (10:4–11), a power that Nephi used to bring about the cessation of civil strife and wickedness (11:1–18).

The rise of the GADIANTON ROBBERS (1:9–12; 2:3–11), a hostile and secret society within the Nephite and Lamanite polities, was perhaps the most disheartening and ominous occurrence during those fifty-one years. Mormon informs readers of both the organization's character (6:17–30) and its debilitating impact on society (2:13–14; 6:38–39; 11:24–34).

In contrast to these despairing observations is one of the book's central themes: the surprising ascendancy of the Lamanites in spiritual matters. After the Nephites were overrun by a Lamanite army led by Nephite dissidents in 35 B.C. and failed to regain lost territories (4:5–10), Nephi and Lehi went among the Lamanites to preach the gospel (5:16–20). Their remarkable success in converting listeners to Christ led to their imprisonment (5:21). But in an extraordinary outpouring of the Spirit of God, all in the prison were converted, an event that led to a spiritual reversal among the Lamanites and the eventual withdrawal of Lamanite military forces from Nephite lands (5:22–52). Thereafter, Lamanites carried out the work of the Church, preaching to both their own people and the Nephites (6:1–8, 34–36).

Almost thirty years later (c. 6 B.C.), a Lamanite prophet named Samuel prophesied at Zarahemla. He condemned the decadence of Nephite society, warning of destruction of both individuals and society (13:5–39, esp. 38; 14:20–15:3). He also prophesied that signs to be seen in the Western Hemisphere would accompany both the birth and death of Jesus (14:2–25). He declared the power of the Atonement in redeeming mankind from the fall of Adam and in bringing about the Resurrection. Finally, he spoke of the Lamanites' righteousness and the promises of God to them in the latter days (15:4–16).

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PAUL R. CHEESMAN

THIRD NEPHI

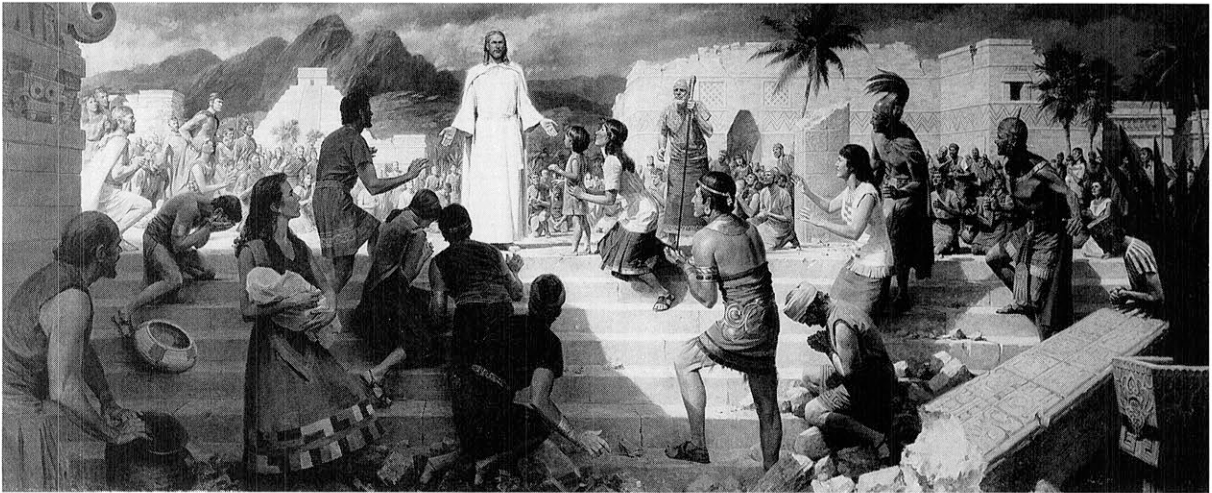
The book of 3 Nephi is the dramatic and spiritual climax of the Book of Mormon. It focuses on three advents of Jesus: first, as the child born in Bethlehem; second, as the resurrected Lord visiting the Nephites; and third, at his SECOND COMING as the final judge at the end of the world. Within a year of the devastating destructions at the time of his crucifixion, the resurrected Jesus descended among a group of righteous people in the Nephite city of Bountiful. He revealed himself unmistakably as the Lord and Savior of the world, expounded his gospel, and established his Church.

The book's author, NEPHI₃, was the religious leader of an ethnically mixed group of Nephites and Lamanites at the time of Christ's birth. His book covers events from that time to A.D. 34. It appears Mormon copied much of Nephi's text verbatim into his abridgment.

Nephi's record begins at the time when the fulfillment of the messianic prophecies of SAMUEL THE LAMANITE miraculously saved believers from a threatened antimessianic persecution. The signs of Jesus' birth appeared—a night of daylight and a new star—vindicating the faith of those who believed the prophecies that Jesus would be born into the world (chap. 1).

After these signs, many were converted to the Church led by Nephi. On the other hand, greed, pleasure-seeking, and pride increased drastically, and the government was soon infiltrated with organized corruption that caused complete anarchy and a breakdown of the people into family tribes and robber bands. Prolonged attacks by these bands plagued the Nephites, who finally abandoned their own properties and formed a single body with enough provisions to subsist for seven years. The Nephites eventually prevailed, but these disruptions and wickedness brought on the collapse of the central government. Although most rejected Nephi₃'s warnings and miracles, he baptized and ordained those who would believe and follow (chaps. 2–7).

The believers began looking for the calamitous signs of Christ's death, also prophesied by Samuel. A violent storm arose and massive earthquakes occurred demolishing many cities, killing thousands of the wicked, and leaving the more righteous survivors in a thick vapor of darkness for three days of mourning. After the tumult settled, the voice of Jesus Christ spoke out of the darkness,



Jesus Christ Visits the Americas, by John Scott (1969, oil on canvas, 47" × 121"). The resurrected Jesus Christ appeared to 2,500 men, women, and children who had gathered at their temple in Bountiful. He instructed them for three days (see 3 Ne. 11–28).

expressing his sadness over the unrepentant dead and his hope that those who were spared would receive him and his redemption. He announced that his sacrifice had ended the need for blood sacrifice as practiced under the law of Moses (chaps. 8–10).

Later, in radiant white, the resurrected Christ descended to show his wounds, to heal, to teach, and to ordain leaders for his Church. On the first day of several such visits, Jesus appeared to a group of 2,500 men, women, and children assembled at the temple in Bountiful. He ordained twelve disciples and gave them the power to baptize and bestow the gift of the Holy Ghost; he instructed the people in the principles, ordinances, and commandments of his gospel (see *SERMON ON THE MOUNT*); he explained that he had fulfilled the law of Moses; he healed the sick and blessed their families. He announced his plan to show himself to still other people not then known by the Jews or the Nephites. Finally, he entered into a covenant with them. The people promised to keep the commandments he had given them, and he administered to them the sacrament of bread and wine, in remembrance of his resurrected body that he had shown to them and of the blood through which he had wrought the Atonement (chaps. 11–18).

On the morning of the second day, the disciples baptized the faithful and gave them the gift of the Holy Ghost, and they were encircled by angels and fire from heaven. Jesus appeared again and

offered three marvelous prayers, explained God's covenant with Israel and its promised fulfillment, reviewed and corrected some items in the Nephite scriptures, and foretold events of the future world, quoting prophecies from Isaiah, Micah, and Malachi. He inspired even babes to reveal "marvelous things" (3 Ne. 26:16). Then he explained the past and future history of the world, emphasizing that salvation will extend to all who follow him (chaps. 19–26).

A third time, Jesus appeared to the twelve Nephite disciples alone. He named his Church and explained the principles of the final judgment. Three of the disciples were transfigured and beheld heavenly visions. Jesus granted these three disciples their wish to remain on earth as special servants until the end of the world (chaps. 27–28; see also *THREE NEPHITES*; *TRANSLATED BEINGS*).

Christ revisited the Nephites over an extended period, and told them that he would also visit the lost tribes of Israel.

His Church grew having all things common, with neither rich nor poor. This peaceful condition lasted nearly 180 years, and "surely there could not be a happier people" (4 Ne. 1:16).

Mormon wrote his abridgment of 3 Nephi more than three hundred years after the actual events. By then, the descendants of the Nephites who had been so blessed had degenerated into terminal warfare. Mormon's final, sober testimony to his future readers speaks of the Lord's coming in

the last days, which, like his coming to the land Bountiful, would be disastrous for the ungodly but glorious for the righteous (chaps. 29–30).

The text of 3 Nephi fits several categories. First, it is a Christian testament, a Christian gospel. It contains many direct quotations from Jesus and establishes his new covenant. Recorded in a touching personal tone by a participating eyewitness of awesomely tragic and beautiful events, the account convincingly invites the reader to believe the gospel of Jesus Christ and to feel the love he has for all people.

The text also has been compared to the pseudepigraphic forty-day literature that describes Christ's ministry to the faithful in the Holy Land after his resurrection (see JESUS CHRIST: FORTY-DAY MINISTRY AND OTHER POST-RESURRECTION APPEARANCES OF JESUS CHRIST; CWHN 8:407–34). Others have seen in chapters 11–18 a covenant ritual that profoundly expands the meaning of the Sermon on the Mount in the Gospel of Matthew (Welch, pp. 34–83). The account also resembles the apocalyptic message of the books of Enoch: From the type and purpose of the initial cataclysm, to the sublimity of its revelations to the faithful, to the creation of a righteous society, 3 Nephi is a story of theodicy, theophany, and theocracy.

The text yields practical instructions for sainthood. It is not a wishful utopian piece but a practical handbook of commandments to be accepted in covenantal ordinances and obeyed strictly, with devotion and pure dedication to God. This is not the genre of wisdom literature, not merely a book of moral suggestions for the good life. It explains Christ's gospel plainly, and makes the lofty ideals of the Sermon on the Mount livable by all who receive the Holy Ghost. Empowered by true Christian ordinances and the gifts of the Holy Spirit, the Nephites established a paradise surpassed in righteousness only by Enoch's Zion.

This Zion welcomes everyone, from every place and every time. It promises blessings to "all the pure in heart" who come unto Christ (3 Ne. 12:3–9, emphasis added). Thus, 3 Nephi urges all to accept and live Christ's gospel to perfect earthly society, and to join with the Zion of all the former and future righteous peoples so that, as Malachi states, the earth will not be "utterly wasted" at Christ's second coming (JS—H 1:39). This was Enoch's ancient achievement and Joseph SMITH's modern hope. The text does not discuss God's mil-

lennial kingdom; nor does Christ here pray, "Thy kingdom come." For among those happy Nephites, it had come already.

[See also Jesus Christ in the Scriptures: the Book of Mormon.]

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CHARLES RANDALL PAUL

FOURTH NEPHI

Abridged by MORMON, this brief work contains the writings of four Nephite prophets (A.D. 34–320): NEPHI₄, son of NEPHI₃, who was a disciple of the risen Jesus; Amos, son of Nephi₄; and Amos and Ammaron, two sons of Amos. The first section of 4 Nephi briefly summarizes four generations of peace, righteousness, and equality that resulted from the conversion of the people to the GOSPEL OF JESUS CHRIST after the visit of the resurrected Savior. In contrast, the last section foreshadows the later destruction of the Nephite nation that followed a gradual and conscious rejection of the gospel message.

Fourth Nephi narrates an unparalleled epoch in human society when all the people followed the teachings of Christ for nearly two centuries. The book is best known for its account of the social and religious power of the love of God that overcame contention and other social and political ills (4 Ne. 1:15–16). The people experienced urban renewal, stable family life, unity in the Church, and social and economic equality, as well as divine miracles (1:3–13, 15–17). "Surely there could not [have been] a happier people . . . created by the hand of God" (1:16).

The book also previews the ensuing APOSTASY of most of the population from the teachings of Christ, introducing a state of wickedness and chaos that eventually led to total destruction. According to the account the individual and collective decline

was gradual and sequential, with the loss of social and religious order manifested in contention, PRIDE in prosperity, class distinctions with widening social divisions, rejection of Christ and his gospel, and persecution of the Church (1:24–46).

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REX C. REEVE, JR.

BOOK OF MORMON

The short book of Mormon (A.D. 320–400/421), within the Book of Mormon, documents the extraordinary collapse of Nephite civilization, as had been foretold (1 Ne. 12:19–20; Alma 45:10–14). It consists of MORMON's abridgment of his larger and more complete history (Morm. 1–6), his final admonition both to future LAMANITES and to other remnants of the house of ISRAEL (chap. 7), and the prophetic warnings of Mormon's son MORONI₂ to future readers of the record (chaps. 8–9). Because Nephites of Mormon's day had rejected JESUS CHRIST and his gospel, superstition and magic replaced divine REVELATION (Morm. 1:13–19). A border skirmish (1:10) escalated into a major war, driving the Nephites from their traditional lands (2:3–7, 16, 20–21). Following a ten-year negotiated peace, they repulsed a Lamanite attack, which Mormon, former commander of the Nephite army, refused to lead. As conditions worsened, Mormon reluctantly agreed to command the Nephite army at CUMORAH, where they were destroyed (chaps. 3–6). With poignant anguish, Mormon lamented over his slain people: "O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!" (6:17–22).

Mormon concluded his record by inviting Lamanites and other remnants of the house of Israel to learn of their forefathers, to lay down their weapons of war, and to repent of their SINS and believe that Jesus Christ is the Son of God. His final words are, "If it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, . . . it shall be well with you in the day of judgment. Amen" (7:10).

After the final battle (A.D. 385), Moroni₂—alone and unsure of his own survival—noted his father's death and concluded his father's record

(8:1–5). Fifteen years later (A.D. 400), Moroni recorded that survivors of his people had been hunted from place to place until they were no more except for himself. He also observed that the Lamanites were at war with one another and that the whole country witnessed continual bloodshed. For a second time he closed the work, promising that those who would receive this record in the future and not condemn it would learn of greater spiritual matters (8:6–13).

Moroni apparently returned to the record a third time (between A.D. 400 and 421). Having seen a vision of the future (8:35), he testified that the PLATES of the Book of Mormon would come forth by the power of God in a day when people would not believe in miracles. SECRET COMBINATIONS would abound, churches be defiled, and wars, rumors of wars, earthquakes, and pollutions be upon the earth. Moroni also spoke warnings to those in the latter days who do not believe in Christ and who deny the revelations of God, thus standing against the works of the Lord (8:14–9:27). He mentioned the difficulty of keeping records, written as they were in "reformed Egyptian" (9:31–33; cf. Ether 12:23–25). Moroni closed his father's volume with a testimony of the truth of his words (9:35–37).

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REX C. REEVE, JR.

BOOK OF ETHER

The book of Ether is MORONI₂'s abbreviated account of the history of the JAREDITES, who came to the Western Hemisphere at the time of the "great tower" of Babel and lived in the area later known as the Nephite "land northward," much earlier than Lehi's colony. Moroni retold their account, recorded on twenty-four plates of gold found by the people of Limhi and translated by MOSIAH₂ (Mosiah 28:11–19). Ether, the last prophet of the Jaredites and a survivor of their annihilation, inscribed those plates soon after the final destruction of his people. It is not known whether Moroni relied on Mosiah's translation or retranslated the Jaredite record in whole or in part. Moroni humbly claims not to have written "the hundredth part" of the record by Ether (Ether 15:33).

The structure of the book of Ether is much like the rest of the Book of Mormon. It tells of the emigration of people by land and sea from the Near East, the Lord's prophetic guidance of these people, and their rise, prosperity, and fall, all in direct relation to their obedience to the Lord's commandments in their promised land. Moroni included the book of Ether because his father MORMON had planned to do so (Mosiah 28:19) but for some reason did not complete the project. Both knew the value of this record and could see that the Jaredite history closely paralleled certain Nephite events.

Moroni appended this history to the Nephite account as a second witness against the evils and SECRET COMBINATIONS that led to the annihilation of both the Jaredites and the Nephites. Several of its themes reinforce the messages in the Nephite section of the Book of Mormon: the necessity to follow the prophets away from persistent and pernicious wickedness, the power of faith in the Lord demonstrated by Jared and the BROTHER OF JARED, the testimony that Jesus Christ is the eternal saving God, and the collapse of a nation when its people determinedly choose wickedness. Nevertheless, there are notable cultural differences between the Jaredite and the Nephite civilizations; for example, the Jaredites were ruled solely by kings, and they lacked Israelite law and customs, since they were pre-Mosaic.

Although condensed, the book reflects an epic style (see *CWHN* 5:153–449; 6:329–58). It begins with the emigration of the Jaredites from “the great tower” (Ether 1:33, cf. Gen. 11:9) and the valley of “Nimrod” (Ether 2:1; cf. Gen. 10:8) to a new land of promise in the Western Hemisphere. It then abridges a history of the Jaredite kings and wars, and concludes with the destruction of the Jaredite civilization. A brief outline of the book follows: Ether's royal lineage is given (chap. 1); the premortal Jesus appears to the brother of Jared in response to his prayers and touches sixteen small stones, causing them to shine to provide light as the Jaredite barges cross the sea (chaps. 2–6); the generations of Jaredite kings live, hunt, quarrel, enter into secret combinations, and Jaredite prophets warn of impending destruction (chaps. 7–11); Moroni attests that Ether was a prophet of great faith and knowledge (chaps. 12–13); Ether witnesses and records the annihilation of the Jaredite armies (chaps. 14–15).

The main figures and doctrinal statements appear mostly at the beginning and end of the book

of Ether. Moroni's editing is of key importance, for he infuses the story with major insights, admonitions, and comparisons. Jared is mentioned at the outset as the founder of the Jaredite people. The revelations and faith of the brother of Jared are given special significance at the beginning and end of the book. Shiz and Coriantumr are crucial historical and symbolic figures because they become the instruments of annihilation. Ether, the author of the underlying text, was an eyewitness to the final battles, and Moroni esteemed his prophecies as “great and marvelous” (Ether 13:13). The middle of the book recounts the more mundane events associated with the reigns of the Jaredite kings.

Several doctrines taught within the book of Ether are greatly valued among Latter-day Saints, namely, that prosperity in the promised land (the Americas) is conditioned on serving “the God of the land who is Jesus Christ” (Ether 2:12), that the premortal Christ had a SPIRIT BODY “like unto flesh and blood” (3:6), that God is a God of power and truth (3:4, 12), that three witnesses would verify the truth of the Book of Mormon (5:3), that the corruption and downfall of society can come because of secret combinations (8:22), that the Lord will show mankind its weakness so that through humility weak things may become strengths (12:27), and that a NEW JERUSALEM will eventually be built in the Western Hemisphere (13:3–12).

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MORGAN W. TANNER

BOOK OF MORONI

Between A.D. 400 and 421, MORONI₂, the last custodian of the GOLD PLATES, compiled the final book in the Book of Mormon record. He wrote: “I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren” (Moro. 1:4). He then brought together loosely related but important items, including ORDINANCES performed both in the church of his day and in The Church of Jesus Christ of Latter-day Saints today (chaps. 2–6), one of his father's sermons (chap. 7), and two of his

father's letters (chap. 9). He concluded with his own testimony and exhortations to readers (chap. 10).

ORDINANCES (CHAPS. 2–6). Chapter 2 contains instructions given by the resurrected Jesus Christ to his twelve disciples in the Western Hemisphere at the time when he bestowed upon them the **GIFT OF THE HOLY GHOST**. This gift is conferred in the name of Jesus Christ and by the **LAYING ON OF HANDS** from one who has received authority. Chapter 3 explains that priests and teachers were ordained in the name of Jesus Christ by the laying-on of hands by one holding proper authority. The main function of priests and teachers was to teach repentance and faith in Jesus Christ. Chapters 4 and 5 contain the set prayers for blessing the **SACRAMENT** of the Lord's Supper, prayers currently used in the Church. Chapter 6 outlines the requirements for **BAPTISM**, which include a "broken heart," contrite spirit, and true repentance. Moroni then detailed how Church members recorded the names of all members, taught one another, met together in fasting and prayer, and partook of the sacrament often.

MORMON'S SERMON AND LETTERS (CHAPS. 7–9). Mormon's sermon (chap. 7) deals with faith, hope, and charity and includes teachings on how to distinguish between good and evil, the necessity of spiritual gifts, the nature of miracles, and instruction on how to obtain charity, "the pure love of Christ" (7:47).

The first letter (chap. 8) condemns **INFANT BAPTISM**. Mormon taught that children are made pure through the atonement of Christ and do not need the cleansing power of baptism until they are old enough to be accountable for their actions and can repent of their sins.

The second letter (chap. 9) recites the level of depravity to which the Nephites and **LAMANITES** had fallen (before A.D. 385), offering reasons for their prophesied destruction ("they are without principle, and past feeling"—verse 20), along with Mormon's charge to his son to remain faithful to Christ in spite of their society's wickedness.

EXHORTATION AND FAREWELL (CHAP. 10). Moroni exhorts all who read the Book of Mormon to ponder and pray for a divine witness of its truthfulness (verses 3–5) and urges his readers not to deny the gifts of the Holy Ghost, which he enumerates (verses 8–19). He bears his personal

TESTIMONY of Jesus Christ and urges all to "come unto Christ, and be perfected in him, and deny yourselves of all ungodliness" (verse 32). He bids his readers farewell until he meets them on the final **JUDGMENT DAY** at "the pleasing bar of the great Jehovah" (verse 34).

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S. MICHAEL WILCOX

BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT

Latter-day Saints believe that the coming forth of the Book of Mormon as an instrument in God's hand for bringing his latter-day work to fruition was revealed to biblical prophets such as **ISAIAH** and **EZEKIEL** (cf. 1 Ne. 19:21; see **FOREKNOWLEDGE OF GOD**). Their prophecies about these matters, like those about the coming of Jesus Christ, are better understood when some of the historical events that surround them are known.

JOSEPH'S PROPHECY. Allusions are made to a branch that would be broken off in Jacob's blessing to Joseph, promising that he would become a fruitful bough whose "branches" would run "over the wall" and that his posterity would be heir to divine blessings (Gen. 49:22–26; 1 Ne. 19:24; cf. Deut. 33:13–17). A further prophecy in the Book of Mormon aids in interpreting Genesis 49.

According to a prophecy of Joseph in Egypt, preserved in the Book of Mormon (2 Ne. 3:4–21), two sets of records would be kept by two tribes of Israel—one (the Bible) written by the tribe of Judah and the other (Book of Mormon) kept by the tribe of Joseph (2 Ne. 3:12; cf. Ezek. 37:15–19). Those kept by the tribe of Joseph were written on **PLATES** of brass and largely parallel the biblical records (1 Ne. 5:10–16; 13:23). They were carried to a promised land in the Western Hemisphere by **LEHI**, a prophet and descendant of Joseph, who fled Jerusalem about 600 B.C. Lehi exclaimed, "Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off" (2 Ne. 3:5).

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VISIT OF RESURRECTED JESUS. A succession of prophets taught the gospel of Jesus Christ to Lehi's "branch" of Joseph's descendants and prophesied that after Jesus was resurrected, he would visit them (e.g., 2 Ne. 26:1). Regarding this circumstance, Jesus told his hearers in Palestine that he had "other sheep . . . which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). When he appeared in the Western Hemisphere (c. A.D. 34), he allowed the multitude to touch the wounds in his hands and side and feet so that they would understand the reality of his resurrection (3 Ne. 11:10–15). Later, he specifically referred to his words recorded in John's gospel (3 Ne. 15:16–24; John 10:16), saying, "Ye are they of whom I said: Other sheep I have which are not of this fold" (3 Ne. 15:21). Further, he taught them his gospel, called twelve disciples (*see* APOSTLE), announced the fulfillment of the LAW OF MOSES, instituted the SACRAMENT, and organized his church—causing them to become of one fold with his disciples in Palestine, having him as their common shepherd (3 Ne. 11–29).

RECORD FROM THE GROUND. Latter-day Saints teach that Isaiah foresaw that part of this branch of Joseph's family would eventually be destroyed. He likened it to David's city Ariel, that would also be destroyed when hostile forces "camped against" or laid siege to it (Isa. 29:3). But despite the fact that many of the people of this branch would be slain, both Isaiah and Nephi explained that the voice of Joseph's descendants would be heard again as a voice "out of the ground"; their speech would "whisper out of the dust" (Isa. 29:4; 2 Ne. 26:16). For "the words of the faithful should speak as if it were from the dead" (2 Ne. 27:13; cf. 26:15–16; *see* "VOICE FROM THE DUST").

Perceiving how this would take place, NEPHI₁, the first writer in the Book of Mormon, wrote about 570 B.C. to unborn generations: "My beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust" (2 Ne. 33:13). Similarly, the last writer in the Book of Mormon, MORONI₂, wrote about A.D. 400: "I speak unto you as though I spake from the dead; for I know that ye shall have my words" (Morm. 9:30; cf. Moro. 10:27). As he was about to bury the records, he wrote: "No one need say [the records] shall not come, for they surely shall, for the Lord

hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it" (Morm. 8:26; cf. *TPJS*, p. 98).

The phrase "out of the ground" is thus a metaphor for the voice of those who have died, but it also refers to records being buried in the earth until they come forth. The overall connection between Isaiah, chapter 29, and the Book of Mormon people is discussed in 2 Nephi, chapters 26–29 (cf. Morm. 8:23–26).

THE RECORD APPEARS. Parts of the GOLD PLATES were sealed when Joseph Smith received them. Isaiah spoke of "the words of a book that is sealed" that would be delivered to a "learned" person (Isa. 29:11). Latter-day Saints see the role of the "learned" person fulfilled by Professor Charles Anthon of Columbia College (New York), and these "words of a book" constitute the ANTHON TRANSCRIPT. The book itself, however, would be delivered to another (Joseph Smith) who would simply acknowledge, "I am not learned" (Isa. 29:12), but would be divinely empowered to translate it.

Isaiah foresaw that when the book would appear, people would be contending over God's word (Isa. 29:13). This circumstance would provide the context wherein God could perform his "marvelous work and a wonder," causing the "wisdom of their wise men" to perish and the "understanding of their prudent men [to] be hid" while the meek would "increase their joy in the Lord" and the "poor among men shall rejoice in the Holy One of Israel" (Isa. 29:14, 19). Meanwhile, those who had "erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:22–24; cf. 2 Ne. 27:6–26).

TWO RECORDS. Ezekiel also prophesied concerning the two records—that of Joseph or Ephraim (i.e., the Book of Mormon) and that of Judah (i.e., the Bible)—that would be joined in the last days as an instrument provided by the Lord to gather his people back to himself (Ezek. 37:15–22; cf. 2 Ne. 3:11–12; *see* EZEKIEL, PROPHECIES OF; ISRAEL: GATHERING OF ISRAEL).

For Latter-day Saints, when Ezekiel spoke of "sticks" (probably waxed writing boards), he was illustrating the instruments by which God would bring peoples together in the latter days, just as he used the concept of the Resurrection to illustrate the gathering of God's people, which is the theme of chapters 34–37. Just as bodies are reconstituted

in the Resurrection, so will Israel be reconstituted in the gathering; and the formerly divided nations will become one (Ezek. 37:1–14). Thus, the publication of the Book of Mormon in 1830 was a sign that the divided tribes of Israel were to become one under God and that God's latter-day work was beginning to be implemented (Ezek. 37:21–28; cf. 1 Ne. 13:34–41; 3 Ne. 20:46–21:11).

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KEITH H. MESERVY

BOOK OF MORMON, GOVERNMENT AND LEGAL HISTORY IN THE

Because the Book of Mormon focuses on religious themes, information about political and legal institutions appears only as background for the religious account. Even so, it is apparent that several different political institutions characterized NEPHITE, LAMANITE, and JAREDITE society.

The Nephites were ruled by hereditary kings from c. 550 to 91 B.C., when the rule changed to a reign of judges. After the coming of Christ, two centuries of peace under the government of his Church were followed by a breakdown of society into tribal units and finally by the destruction of the Nephites.

From the beginning, the Nephite legal system was based on the LAW OF MOSES as it was written in the scriptures, as it was possibly practiced by Israel in the seventh century B.C., and as it was modified (slightly) over the years until the coming of Jesus Christ. As the Nephite prophets had long predicted (2 Ne. 25:24), Jesus fulfilled the law of Moses. After his coming, Nephite law consisted of the commandments of Christ.

GOVERNMENT. After leading his family and a few others out of Jerusalem, Lehi established his colony in the Western Hemisphere as a branch of Israel in a new promised land, but its organization was inherently unstable, for it seems to have given

no clear principle for resolving political disputes. The seven lineage groups established at Lehi's death and mentioned consistently in the Book of Mormon were Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites (Jacob 1:13; 4 Ne. 1:36–38; Morm. 1:8; Welch, 1989, p. 69). When this system proved unable to keep the peace, NEPHI₁ led away the first four of these family groups, who believed the revelations of God; established a new city; and accepted the position of Nephite king by popular acclamation. The other three groups eventually developed a monarchical system, with a Lamanite king receiving tribute from other Ishmaelite, Lamanite, and Lemuelite vassal kings.

This original split provides the basic political theme for much of Nephite and Lamanite history. Laman and Lemuel were Lehi's oldest sons, and they naturally claimed a right to rule. But a younger brother, Nephi, was chosen by the Lord to be their ruler and teacher (1 Ne. 2:22), and Nephi's account of this early history was written in part to document his calling as ruler (Reynolds). The conflict over the right to rule continued, providing much of the rhetorical base for the recurring wars between Lamanites and Nephites hundreds of years later.

Possibly because of the controversial circumstances in which Nephite kingship was established, its ideology was clear from earliest times. Nephite kings were popularly acclaimed (2 Ne. 5:18). They had a temple as their religious center (2 Ne. 5:16) and were careful to maintain venerable symbols of divinely appointed kingship in the sword of Laban, the Liahona, and ancient records (2 Ne. 5:12–14; cf. Ricks).

Only the first Nephite king (Nephi₁) and the last three kings (MOSIAH₁, BENJAMIN, and MOSIAH₂) are named in the Book of Mormon. These four kings served as military leaders and prophets, and worked closely with other prophets in reminding people of their obligations to God and to one another. For example, in his final address to his people, King Benjamin reported to the people a revelation from God and put them under covenant to take the name of Christ upon them and to keep God's and the king's commandments.

Some Nephite kings were unrighteous. Noah, a king of one Nephite subgroup (the people of Zeniff), exploited the weaknesses of the Nephite system, sustaining himself and his council of corrupt priests in riotous living from the labors of the

in the Resurrection, so will Israel be reconstituted in the gathering; and the formerly divided nations will become one (Ezek. 37:1–14). Thus, the publication of the Book of Mormon in 1830 was a sign that the divided tribes of Israel were to become one under God and that God's latter-day work was beginning to be implemented (Ezek. 37:21–28; cf. 1 Ne. 13:34–41; 3 Ne. 20:46–21:11).

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KEITH H. MESERVY

BOOK OF MORMON, GOVERNMENT AND LEGAL HISTORY IN THE

Because the Book of Mormon focuses on religious themes, information about political and legal institutions appears only as background for the religious account. Even so, it is apparent that several different political institutions characterized NEPHITE, LAMANITE, and JAREDITE society.

The Nephites were ruled by hereditary kings from c. 550 to 91 B.C., when the rule changed to a reign of judges. After the coming of Christ, two centuries of peace under the government of his Church were followed by a breakdown of society into tribal units and finally by the destruction of the Nephites.

From the beginning, the Nephite legal system was based on the LAW OF MOSES as it was written in the scriptures, as it was possibly practiced by Israel in the seventh century B.C., and as it was modified (slightly) over the years until the coming of Jesus Christ. As the Nephite prophets had long predicted (2 Ne. 25:24), Jesus fulfilled the law of Moses. After his coming, Nephite law consisted of the commandments of Christ.

GOVERNMENT. After leading his family and a few others out of Jerusalem, Lehi established his colony in the Western Hemisphere as a branch of Israel in a new promised land, but its organization was inherently unstable, for it seems to have given

no clear principle for resolving political disputes. The seven lineage groups established at Lehi's death and mentioned consistently in the Book of Mormon were Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites (Jacob 1:13; 4 Ne. 1:36–38; Morm. 1:8; Welch, 1989, p. 69). When this system proved unable to keep the peace, NEPHI₁ led away the first four of these family groups, who believed the revelations of God; established a new city; and accepted the position of Nephite king by popular acclamation. The other three groups eventually developed a monarchical system, with a Lamanite king receiving tribute from other Ishmaelite, Lamanite, and Lemuelite vassal kings.

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Some Nephite kings were unrighteous. Noah, a king of one Nephite subgroup (the people of Zeniff), exploited the weaknesses of the Nephite system, sustaining himself and his council of corrupt priests in riotous living from the labors of the

people. Doubts about the institution of kingship became acute when the oppressions of Noah were reported to the main body of Nephites. King Mosiah₂, when his sons declined the monarchy, resolved the succession crisis by proposing to change the kingship into a system of lower and higher judges. This form of government was accepted by the people in 91 B.C. (Mosiah 29) and lasted, in spite of several crises and corruptions, for approximately a hundred years. Though the position of chief judge continued to have military and religious preeminence and was frequently passed from father to son, it differed from the kingship pattern in that the higher judges could be judged by lower judges if they broke the law or oppressed the people (Mosiah 29:29).

ALMA₂ became the first chief judge and served simultaneously as high priest, governor, and military chief captain. Because these offices required the approval of the people, who had rejected monarchy, critics have tended to confuse the Nephite system with the democracy of the United States. However, there was no representative legislature, the essential institution in American republican ideology. Also, the major offices were typically passed from father to son, without elections (Bushman, pp. 14–17); “the voice of the people” is reported many times as authorizing or confirming leadership appointments and other civic or political actions.

It appears that during the first two centuries after the coming of Christ, the Nephites operated under an ecclesiastical system without judges or kings, with courts constituted only of the church elders (4 Ne. 1:1–23; Moro. 6:7). With the eventual apostasy and collapse of the Nephite church, no civil institutions were in place to preserve law and order. Attempts to organize and conduct public affairs by reversion to a tribal system and, later, to military rule did not prevent the final destruction of the civilization.

The Book of Mormon also gives a brief account of the Jaredites, a much earlier civilization that began at the time of the great tower and was monarchical from beginning to end. Jaredite kings seem to have been autocrats, and succession was more often determined through political and military adventurism than through legal procedures.

LAW. Until the coming of Christ, the Nephites and converted Lamanites strictly observed the law of Moses as they knew and understood it (2 Ne.

5:10; 25:24–26; Jarom 1:5; Jacob 4:4–5; Alma 25:15; 30:3; Hel. 13:1; 3 Ne. 1:24–25). Preserved on the brass plates, the law of Moses was the basis of their criminal and civil law, as well as of the rules of purity, temple sacrifice, and festival observances of the Nephites; they knew, however, that the law of Moses would be superseded in the future messianic age (2 Ne. 25:24–27).

Recent publications (Welch, 1984, 1987, 1988, 1989, 1990) have identified a rich array of legal information in the text of the Book of Mormon. Procedural and administrative aspects of Nephite law developed from one century to another, while the substance of the customary law changed very little. Nephite leaders seem to have viewed new legislation as presumptuous and generally evil (Mosiah 29:23) and any change of God’s law without authority as blasphemous (Jacob 7:7). Their religious laws included many humanitarian provisions and protections for persons and their religious freedom and property. These rules were grounded in a strong principle of legal equality (Alma 1:32; 16:18; Hel. 4:12).

In two early incidents, Jacob, the brother of Nephi₁, was involved in controversies concerning the law. The first involved the claimed right of some Nephites to have concubines (Jacob 2:23–3:11), and the second arose when Sherem accused Jacob of desecrating the law of Moses (Jacob 7:7).

The trial of ABINADI (Mosiah 11–17) indicates that, at least in the case of Noah, the king had jurisdiction over political issues but took counsel on religious matters from a body of priests: Causes of action were brought against Abinadi for cursing the ruler, testifying falsely, giving a false prophecy, and committing blasphemy (Mosiah 12:9–10, 14; 17:7–8, 12). Legal punishments in the Book of Mormon were often fashioned so as to match the nature of the crime; thus, Abinadi was burned for reviling the king, whose life he had said would be valued as a garment in a furnace (Mosiah 12:3; 17:3).

At the time the Nephites abandoned monarchy, Mosiah₂ instituted a major reform of Nephite procedural law. A system of judges and other officers was instituted; lower judges were judged by a higher judge (Mosiah 29:28); judges were paid for the time spent in public service (Alma 11:3); a standardized system of weights and measures was instituted (Alma 11:4–19); slavery was formally prohibited (Alma 27:9); and defaulting debtors faced banishment (Alma 11:2). There were

officers (Alma 11:2) and lawyers who assisted, but their official functions are not clear. It appears that ordinary citizens had sole power to initiate lawsuits (otherwise, the judges would have brought the action against Nephi₂ in Helaman 8:1).

The trial of Nehor was an important precedent, establishing the plenary and original jurisdiction of the chief judge (Alma 1:1–15). It appears that under the terms of Mosiah 29, the higher judges were intended only to judge if the lower judges judged falsely. But in the trial of Nehor, Alma₂ took the case directly, enhancing the power of the chief judge.

The reform also protected freedom of belief, but certain overt conduct was punished (Alma 1:17–18; 30:9–11). The case of Korihor established the rule that certain forms of speech (blasphemy, inciting people to sin) were punishable under the Nephite law even after the reform of Mosiah.

All this time, the underlying Nephite law remained the law of Moses as interpreted in light of a knowledge of the gospel. Public decrees regularly prohibited murder, plunder, theft, adultery, and all iniquity (Mosiah 2:13; Alma 23:3). Murder was defined as “deliberately killing” (2 Ne. 9:35), which excluded cases where one did not lie in wait (on Nephi’s slaying of Laban, cf. Ex. 21:13–14 and 1 Ne. 4:6–18). Theft was typically a minor offense, but robbery was a capital crime (Hel. 11:28), usually committed by organized outsiders and violent and politically motivated brigands, who were dealt with by military force (as they were typically in the ancient Near East).

Evidently, technical principles of the law of Moses were consistently observed in Nephite civilization. For example, the legal resolution of an unobserved murder in the case of Seantum in Helaman 9 shows that a technical exception to the rule against self-incrimination was recognized by the Nephites in the same way that it was by later Jewish jurists, as when divination detected a *corpus delicti* (Welch, Feb. 1990). The execution of Zemnariyah by the Nephites adumbrated an obscure point attested in later Jewish law that required the tree from which a criminal was hanged to be chopped down (3 Ne. 4:28; Welch, 1984). The case of the Ammonite exemption from military duty suggests that the rabbinic understanding of Deuteronomy 20 in this regard was probably the same as the Nephites’ (Welch, 1990, pp. 63–65).

One may also infer from circumstantial evidence that the Nephites observed the traditional

ritual laws of Israelite festivals. One example might be the assembly of Benjamin’s people in tents around the temple and tower from which he spoke. There are things in the account that are similar to the New Year festivals surrounding the Feast of Tabernacles and the Day of Atonement (Tvedtnes, in Lundquist and Ricks, *By Study and Also by Faith*, Salt Lake City, 1990, 2:197–237).

With the coming of the resurrected Christ, recorded in 3 Nephi, the law of Moses was fulfilled and was given new meaning. The Ten Commandments still applied in a new form (3 Ne. 12); the “performances and ordinances” of the law became obsolete (4 Ne. 1:12), but not the “law” or the “commandments” as Jesus had reformulated them in 3 Nephi 12–14.

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NOEL B. REYNOLDS

BOOK OF MORMON, HISTORY OF WARFARE IN

Much of the Book of Mormon deals with military conflict. In diverse, informative, and morally instructive accounts, the Book of Mormon reports a wide variety of military customs, technologies, and tactics similar to those found in many premodern societies (before A.D. 1600–1700), especially some distinctive Israelite beliefs and conventions as adapted to the region of Mesoamerica.

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The Book of Mormon teaches that war is a result of iniquity. Wars and destructions were brought upon the Nephites because of the contentions, murderings, idolatry, whoredoms, and abominations “which were among themselves,” while those who were “faithful in keeping the commandments of the Lord were delivered at all times” from captivity, death, or unbelief (Alma 50:21–22).

The Book of Mormon implicitly condemns wars of aggression. Until their final calamity, all Nephite military objectives were strictly defensive. It was a mandatory, sacred obligation of all able-bodied Nephite men to defend their families, country, and religious freedoms (Alma 43:47; 46:12), but only as God commanded them (*see* WAR AND PEACE).

WARFARE. In the Book of Mormon, aside from the Ammonite converts who swore an oath against bloodshed and a remarkable period of peace following the visitation of Christ, armed conflict at different levels of intensity was a nearly constant phenomenon. Several prophets and heroes of the Book of Mormon were military men who fought in defense of their people, reflecting the grim realities of warfare in ancient history.

Religion and warfare were closely connected in the Book of Mormon. Certain elements of the Israelite patterns of “holy war” were continued in the Book of Mormon, such as the important ancient idea that success in war was due fundamentally to the will of God and the righteousness of the people (Alma 2:28; 44:4–5; 50:21; 56:47; 57:36; 58:33; Morm. 2:26). Nephite armies consulted prophets before going to battle (Alma 16:5; 43:23–24; 3 Ne. 3:19) and entered into covenants with God before battle. On one occasion, the Nephite soldiers swore a solemn oath, covenanting to obey God’s commandments and to fight valiantly for the cause of righteousness; casting their garments on the ground at the feet of their leader and inviting God to cast themselves likewise at the feet of their enemies if they should violate their oath (Alma 46:22; cf. 53:17). A purity code for warriors may be seen in the account of the stripling warriors of Helaman (Alma 56–58).

As was the case in all premodern situations, warfare in the Book of Mormon was closely bound to the natural environment and ecology: weather, altitude, terrain, food supply, seasonality, and agricultural cycles. Geography determined some of

the strategy and tactics in Book of Mormon warfare (Sorenson, 1985, pp. 239–76). The favorable times for campaigns in the Book of Mormon appear to have been between the eleventh and the fourth months, which has been compared with the fact that military action often took place during the cool and dry post-harvest months from November through April in Mesoamerica (see Alma 16:1; 49:1; 52:1; 56:27; Ricks and Hamblin, pp. 445–77).

Animals, either used as beasts of burden or ridden into battle, evidently were not widely available or practical in the Nephite world: No animal is ever mentioned as being used for military purposes in the Book of Mormon.

Technologically, Nephite soldiers fought, in one way or other, with missile or melee weapons in face-to-face, hand-to-hand encounters, frequently wearing armor. They used metallurgy for making weapons and armor, and engineering for building fortifications. In the Book of Mormon, Nephi taught his people to make swords modeled after the sword of Laban (2 Ne. 5:14–15). Innovations described include a proliferation of fortifications (once thought absent in ancient America) and Nephite armor in the first century B.C. (Alma 43:19; 48), soon copied by the Lamanites (Alma 49:24). It has been pointed out that the weapons (swords, scimitars, bows, and arrows) and armor (breastplates, shields, armshields, bucklers, and headplates) mentioned in the Book of Mormon are comparable to those found in Mesoamerica; coats of mail, helmets, battle chariots, cavalry, and sophisticated siege engines are absent from the Book of Mormon and Mesoamerica, despite their importance in biblical descriptions (Ricks and Hamblin, pp. 329–424).

The ability to recruit, equip, train, supply, and move large groups of soldiers represented a major undertaking for these societies, often pressing them beyond their limits and thereby ultimately contributing to their collapse. As the story of MORONI₁ and Pahoran illustrates, warfare exerted terrible social and economic pressure on Nephite society (Alma 58–61). Nephite army sizes coincided with general demographic growth: Armies numbered in the thousands in the first century B.C. and in the tens of thousands in the fourth century A.D.

It appears that Book of Mormon military organization was aristocratic and dominated by a highly trained hereditary elite. Thus, for example, military leaders such as Moroni₁, his son Moronihah,

and MORMON each became the chief captain at a young age (Alma 43:17; 62:39; Morm. 2:1).

Book of Mormon armies were organized on a decimal system of hundreds, thousands, and ten thousands, as they typically were in ancient Israel and many other ancient military organizations.

The book of Alma chronicles the grim realities, strain, and pain of war, vividly and realistically (CWHN 7:291–333). Preparations for war were complex; provisioning, marching, and counter-marching are frequently mentioned. Manpower was recruited from the ordinary ranks of the citizenry; soldiers had to be equipped and organized into units for marching and tactics and mobilized at central locations.

Some battles were fought at prearranged times and places, as when Mormon met the Lamanites at Cumorah (Morm. 6:2; cf. 3 Ne. 3:8). But much was typified by guerrilla warfare or surprise attacks: The Gadianton robbers typically raided towns, avoided open conflict, made terrorizing demands, and secretly assassinated government officials.

Actual battlefield operations usually represented only a small portion of a campaign. Scouts and spies reconnoitered for food, trails, and the location of enemy troops. Battle plans were generally made shortly before the enemy was encountered and frequently took the form of a council, as Moroni held in Alma 52:19.

When actual fighting began, controlling the army undoubtedly proved difficult. Soldiers generally fought in units distinguished by banners held by an officer. Moroni's banner, or "title of liberty," apparently served such functions (Alma 43:26, 30; 46:19–21, 36).

As far as one can determine, attacks typically began with an exchange of missiles to wound and demoralize the enemy; then hand-to-hand combat ensued. The battle described in Alma 49 offers a good description of archery duels preceding hand-to-hand melees. When panic began to spread in the ranks, complete collapse could be sudden and devastating. The death of the king or commander typically led to immediate defeat or surrender, as happened in Alma 49:25. The death of one Lamanite king during the night before the New Year proved particularly demoralizing (Alma 52:1–2). Most casualties occurred during the flight and pursuit after the disintegration of the main units; there are several examples in the Book of Mormon

of the rout, flight, and destruction of an army (e.g., Alma 52:28; 62:31).

Laws and customary behavior also regulated military relations and diplomacy. Military oaths were taken very seriously. Oaths of loyalty from troops and oaths of surrender from prisoners are mentioned frequently in the Book of Mormon, and treaties were concluded principally with oaths of nonaggression (Alma 44:6–10, 20; 50:36; 62:16; 3 Ne. 5:4–5). Legally, robbers or brigands were considered to be military targets, not common offenders (Hel. 11:28). Further elements of martial law in the Book of Mormon included the suspension of normal judicial processes and transferral of legal authority to commanding military officers (Alma 46:34), restrictions on travel, warnings before the commencement of hostilities (3 Ne. 3; cf. Deut. 20:10–13), the extraordinary granting of military exemption on condition that those exempted supply provisions and support (Alma 27:24; cf. Deut. 20:8; Babylonian Talmud, *Sotah* 43a–44a), and requirements of humanitarian treatment for captives and women.

WARS. Eighty-five instances of armed conflict can be identified in the Book of Mormon (Ricks and Hamblin, pp. 463–74). Some were brief skirmishes; others, prolonged campaigns. Some were civil wars; others, intersectional. Causes of war varied, and alliances shifted accordingly. The main wars include the following:

In the early tribal conflicts (c. 550–200 B.C.), social, religious, and cultural conflicts led to repeated Lamanite aggression after the Nephites separated from the Lamanites. The Nephites did not flourish under these circumstances, and to escape further attacks they eventually left the land of Nephi, moving northward to Zarahemla.

King Laman's son (c. 160–150 B.C.), envious of Nephite prosperity and angry at them for taking the records (especially the plates of brass, Mosiah 10:16), attacked both the people of Zeniff (Nephites who had returned to the land of Nephi) and the people of BENJAMIN (Nephites and Mulekites in the land of Zarahemla). As a result of these campaigns, Zeniff became a tributary to the Lamanites; Benjamin's victory more firmly united the land of Zarahemla under his rule (W of M; Mosiah 9–10).

The war of Amlici (87 B.C.) was a civil war in Zarahemla, sparked by the shift of government

from a kingship to judgeship and by the execution of Nehor. Amlici, a follower of Nehor, militated in favor of returning to a kingship. This civil war was the first recorded time Nephite dissenters allied themselves with Lamanites; it resulted in an unstable peace (Alma 2–3).

The sudden destruction of Ammonihah (81 B.C.), a center of the recalcitrant followers of Nehor, was triggered by Lamanite anger toward certain Nephites who had caused some Lamanites to kill other Lamanites (Alma 16; 24–25).

The Ammonite move (77 B.C.) from Lamanite territory to the land of Jershon to join the Nephites led to a major Lamanite invasion of Nephite lands (Alma 28).

Three years later, many Zoramite poor were converted by the Nephites and moved from Antionum (the Zoramite capital) to Jershon (the land given to the Ammonites with guarantees of protection by the Nephites). The loss of these workers ignited the Zoramite attack allied with Lamanites and others against the Nephites (Alma 43–44). New forms of armor introduced by the Nephites figured prominently in this war.

During this turbulent decade, a politically ambitious man named Amalickiah, with Lamanite allies, sought to reestablish a kingship in Zarahemla after the disappearance of ALMA₂. Amalickiah was defeated (72 B.C.), but he swore to return and kill Moroni₁ (Alma 46–50). A seven-year campaign ensued (67–61 B.C.), fought in two arenas, one southwest of Zarahemla and the other in the seaboard north of Zarahemla. Outlying towns fell, and the capital city was plagued with civil strife. At length, a costly victory was won by the Nephites (Alma 51–62).

In the short war of Tubaloth (51 B.C.), Ammoron's son Tubaloth and Coriantumr (a descendant of King Zarahemla) captured but could not hold the land of Zarahemla during the political chaos that followed the rebellion of Paanchi after the death of the chief judge Pahoran (Hel. 1). In the aftermath, the Gadianton robbers rose to power, and some Nephites began migrating to the north.

The war of Moronihah (38, 35–30 B.C.) followed the appointment of NEPHI₂ as chief judge (Hel. 4). Nephite dissenters, together with Lamanites, occupied half of the Nephite lands, and Nephi₂ resigned the judgment seat.

The wars of Gadianton and Kishkumen (26–19

B.C.) began with the assassinations of two consecutive chief judges, Cezoram and his son; greed and struggles for power brought on conflicts with the Gadianton robbers around Zarahemla. Lamanites joined with Nephites against these robbers until a famine, called down from heaven by the prophet Nephi₂, brought a temporary Nephite victory (Hel. 6–11).

Giddianhi and Zemnarihah (A.D. 13–22) led menacing campaigns against the few righteous Nephites and Lamanites who remained and joined forces at this time (3 Ne. 2–4). Low on supplies, the Gadianton robbers became more open and aggressive; they claimed rights to Nephite lands and government. The coalition of Nephites and Lamanites eventually defeated the robbers.

The final Nephite wars (A.D. 322, 327–328, 346–350) began after heavy population growth and infestation of robbers led to a border dispute, and the Nephites were driven to a narrow neck of land. The Nephites fortified the city of Shem and managed to win a ten-year peace treaty (Morm. 1–2), but the Nephites eventually counterattacked in the south. Gross wickedness existed on both sides (Morm 6; Moro. 9), until at a prearranged battleground the Nephites met the Lamanites and were annihilated (c. A.D. 385).

Many chapters in the Book of Mormon deal with war, and for several reasons.

1. The inevitability of war was a fundamental concern in virtually all ancient civilizations. Disposable economic resources were often largely devoted to maintaining a military force; conquest was a major factor in the transformation and development of Book of Mormon societies, as it was in the growth of most world civilizations.
2. The Book of Mormon is a religious record, and for the people of the Book of Mormon, as in nearly all ancient cultures, warfare was fundamentally sacral. It was carried out in a complex mixture of religious ritual and ideology.
3. Mormon, the compiler and abridger of the Book of Mormon, was himself a military commander. Many political and religious rulers in the Book of Mormon were closely associated with, if not the same as, their military commanders or elites.
4. Important religious messages are conveyed through these accounts. Wars in Nephite history

verify the words of their prophets such as ABINADI and SAMUEL THE LAMANITE (Morm. 1:19). Wars were instruments of God's judgment (Morm. 4:5) and of God's deliverance (Alma 56:46–56). Ultimately they stand as a compelling witness to warn people today against falling victim to the same fate that the Nephites and Jaredites finally brought upon themselves (Morm. 9:31; Ether 2:11–12).

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WILLIAM J. HAMBLIN

BOOK OF MORMON AUTHORSHIP

Many studies have investigated Book of Mormon authorship because the book presents itself as a composite work of many ancient authors. Those who reject Joseph SMITH's claim that he translated the book through divine power assume that he or one of his contemporaries wrote the book. Various claims or arguments have been advanced to support or discount these competing positions.

Disputes about the book's authorship arose as soon as its existence became public knowledge. The first general reaction was ridicule. Modern minds do not easily accept the idea that an angel can deliver ancient records to be translated by an untrained young man. Moreover, most Christians in 1830 viewed the CANON of scripture as complete with the Bible; hence, the possibility of additional scripture violated a basic assumption of their faith. Opponents of Joseph Smith, such as Alexander Campbell, also argued that the Book of Mormon was heavily plagiarized from the Bible and that it reflected themes and phraseology current in New York in the 1820s. Many critics have speculated that Sidney RIGDON or Solomon Spaulding played a role in writing the book (*see* SPAULDING MANUSCRIPT). It has also been suggested that Joseph Smith borrowed ideas from another book (*see* VIEW OF THE HEBREWS). Though these varieties of objections and theories are still defended in many

quarters, they are not supported by modern authorship studies and continue to raise as many questions as they try to answer (e.g., *CWHN* 8:54–206).

Some have suggested that Joseph Smith admitted that he was the author of the Book of Mormon because the title page of the first edition lists him as "Author and Proprietor." This language, however, comes from the federal copyright statutes and legal forms in use in 1829 (1 *Stat.* 125 [1790], amended 2 *Stat.* 171 [1802]). In the preface to the same 1830 edition, Joseph Smith stated that he translated Mormon's handwriting "by the gift and power of God" (*see* BOOK OF MORMON TRANSLATION). The position of The Church of Jesus Christ of Latter-day Saints has invariably been that the truth of Joseph Smith's testimony can be validated through the witness of the HOLY GHOST.

Scholarly work has produced a variety of evidence in support of the claim that the texts of the Book of Mormon were written by multiple ancient authors. These studies significantly increase the plausibility of Joseph Smith's account of the origin of the book.

The internal complexity of the Book of Mormon is often cited as a strong indication of multiple authorship. The many writings reportedly abridged by MORMON are intricately interwoven and often expressly identified (*see* BOOK OF MORMON PLATES AND RECORDS). The various books within the Book of Mormon differ from each other in historical background, style, and distinctive characteristics, yet are accurate and consistent in numerous minute details.

Historical studies have demonstrated that many things either not known or not readily knowable in 1829 about the ancient Near East are accurately reflected in the Book of Mormon. This body of historical research was expanded by the work of Hugh W. Nibley (*see* BOOK OF MORMON STUDIES), who has recently discovered that ancient communities, such as Qumran, have many characteristics parallel to those of Book of Mormon peoples (*CWHN* 5–8). The Jews at Qumran were "sectaries," purists who left Jerusalem to avoid corruption of their covenants; they practiced ablutions (a type of baptism) before the time of Christ and wrote one of their records on a copper scroll that they sealed and hid up to come forth at a future time. One of Nibley's analyses demonstrates that King BENJAMIN's farewell speech to his people

verify the words of their prophets such as ABINADI and SAMUEL THE LAMANITE (Morm. 1:19). Wars were instruments of God's judgment (Morm. 4:5) and of God's deliverance (Alma 56:46–56). Ultimately they stand as a compelling witness to warn people today against falling victim to the same fate that the Nephites and Jaredites finally brought upon themselves (Morm. 9:31; Ether 2:11–12).

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(Mosiah 2–5) is a good example of the ancient year-rite festival (*CWHN* 6:295–310). Subsequent studies have suggested that King Benjamin's people might have been celebrating the Israelite festival of Sukkoth and doing things required by Jewish laws not translated into English until after the Book of Mormon was published (Tvedtnes, 1990).

Structural studies have identified an artistic literary form, chiasmus, that appears in rich diversity in both the Bible and the Book of Mormon (see *BOOK OF MORMON LITERATURE*). The most significant structural studies of the Book of Mormon derive from John W. Welch's analysis (Reynolds, pp. 33–52). Little known in 1829, this literary form creates inverted parallelism such as is found in this biblical passage in Leviticus 24:17–21:

He that killeth any man . . .
 He that killeth a beast . . .
 If a man cause a blemish . . .
 Breach for breach,
 Eye for eye
 Tooth for tooth.
 As he hath caused a blemish . . .
 He that killeth a beast . . .
 He that killeth a man. . . .

And from the Book of Mormon, in Alma 41:13–14 (cf. Welch, pp. 5–22):

Good for that which is good
 Righteous for that which is righteous
 Just for that which is just
 Merciful for that which is merciful
 Therefore my son
 See that you are merciful
 Deal justly
 Judge righteously
 And do good continually.

Although chiasmus can appear in almost any language or literature, it was prevalent in the biblical period around the early seventh century B.C., the time of the Book of Mormon prophets LEHI and NEPHI₁. The especially precise and beautiful crafting of several Book of Mormon texts further supports the idea that their authors deliberately and painstakingly followed ancient literary conventions, which is inconsistent with seeing the New England born Joseph Smith as the author of these passages.

Other stylistic studies have examined the frequency of Hebrew root words, idioms, and syntax in the Book of Mormon (Tvedtnes, 1970). Some Book of Mormon names that have no English

equivalents have Hebrew cognates (Hoskisson; *CWHN* 6:281–94). There are also discernible differences between the vocabularies and abridging techniques of Mormon and his son Moroni (see Keller).

Extensive statistical studies, including stylometry (or wordprinting), have been conducted on the Book of Mormon (Reynolds, pp. 157–88; cf. Hilton). Blocks of writing were analyzed to identify the writers' near-subconscious tendencies to use noncontextual word patterns in peculiar ratios and combinations. Wordprinting has been used to ascertain the authorship of such works as twelve disputed *Federalist Papers* and a posthumously published novel by Jane Austen. When applied to the Book of Mormon, wordprinting reveals that the word patterns of the Book of Mormon differ significantly from the personal writings of Joseph Smith, Solomon Spaulding, Sidney Rigdon, and Oliver COWDERY, who served as Joseph Smith's scribe. Furthermore, patterns of Nephi₁ are consistent among themselves but different from those of ALMA₂. The results of objectively measuring these phenomena indicate an extremely low statistical probability that the Book of Mormon could have been written by one author. The introduction of new vocabulary into the text is at a low rate, which is consistent with the uniform role of Joseph Smith as translator.

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D. BRENT ANDERSON
 DIANE E. WIRTH

BOOK OF MORMON IN A BIBLICAL CULTURE

One does not need to look beyond the prevailing revivalist sects in America to discover why the earliest Mormon elders won an immediate hearing for their sacred book. Firm calls for personal righteousness and obedience to the moral requirements of the Judeo-Christian scriptures were by 1830 the dominant motifs in all Protestant communions. Moreover, each of the American sects shared speculations about the ancient and future history of Indians and Jews.

These interests and beliefs were also predominant among Methodist, Congregational, and Baptist ministers serving congregations in and around Cheshire, in northern England. Heber C. Kimball's *Journal*, giving an account of his mission to Great Britain, shows how the flowering of biblical study and of millennial speculation prepared the soil for early Mormon evangelization there. He reported that even clergymen in the Church of England told their congregations that the teachings of the Latter-day Saints reveal the same principles taught by the apostles of old.

The Book of Mormon also gives clear direction on several matters that the Christian scriptures seem to have left unclear, including baptism by immersion and the promises that all believers, and not just the apostles, might be "filled with the Holy Ghost"; that Christian believers can be made pure in heart (as John Wesley had insisted in the previous century); that the experience of salvation received by a free response to free grace is available to all persons, and not simply to the "elect"; and that obedience and works of righteousness are the fruit of that experience. The book also affirms the veracity of the biblical accounts of the scattering of Israel by affirming that Native Americans originated from descendants of Joseph and Judah.

The persuasive power of the new scriptures and of the missionaries who expounded them, therefore, lay in their testimony to beliefs that were central to evangelical Protestant sects in both Jacksonian America and early Victorian England. An early LDS missionary, Parley P. PRATT, told his English hearers that two errors in interpretation of the Bible had produced widespread uncertainty. One was the belief that direct inspiration by the Holy Ghost was not intended for all ages of the Church; and the other was that the Jewish and Christian scriptures contained all truth necessary

to salvation and comprised a sufficient rule of faith and practice.

Some nineteenth-century deacons and elders and a few evangelical pastors struggled with grave temptations to doubt the truth and relevance of large portions of the book upon which they had been taught to stake their eternal destiny. True, the details of the histories recounted in the two sacred books were radically different. But they fit together wondrously. And their moral structure, the story they told of Jesus, their promise of salvation, and their description of humankind's last days were remarkably similar. Though the new scriptures had similarities with evangelical Arminianism, at the expense of the Calvinist views long dominant in colonial America, the same was true of the early nineteenth-century teachings of many Protestants, even Presbyterians, to say nothing of Methodists and Disciples of Christ. In the voice of two witnesses, the Bible and the Book of Mormon, Latter-day Saints declared the truth confirmed, just as the prophet NEPHI¹ had predicted (cf. 2 Ne. 29:8).

In five important ways, the Book of Mormon seems to some who are not members of the Church to strengthen the authority of Holy Scripture. First in importance is the volume's affirmation that the Christian religion is grounded upon both the Old and New Testaments. The book affirms what recent biblical scholarship is now making plain: the continuity of the theology, ethics, and spirituality that the two Testaments proclaimed. In the Book of Mormon, Jesus is the Lord who gave the law to Moses, and the risen Christ is identical to the prophet Isaiah's MESSIAH. He delivers exactly the same message of redemption, faith, and a new life of righteousness through the Holy Spirit that the New Testament attributes to him.

Second, the Book of Mormon reinforces the unifying vision of biblical religion, grounding it in the conviction of a common humanity that the stories of creation declared, God's promise to Abraham implied, and Jesus affirmed. Puritan MILLENARIANISM may have inspired an ethnocentric view of Anglo-Saxon destiny, but the image of the future in the Book of Mormon is a wholly opposite one. It envisions a worldwide conversion of believers and their final gathering into the kingdom of God. This begins where John Wesley's "world parish" leaves off.

Third, the biblical bond linking holiness to hope for salvation, both individual and social, also

finds confirmation in the Book of Mormon. Certainly, Methodists had no corner on that linkage, for Baptist preachers, Charles G. Finney's Congregationalists, Alexander Campbell's Disciples of Christ, and Unitarians like William E. Channing affirmed it. Ancient Nephites heeded the word of their prophets and looked forward to the second coming of Jesus Christ, the Son of Righteousness. When he appeared to their descendants in the New World, Jesus repeated even more understandably the words of the SERMON ON THE MOUNT that he had proclaimed in the Old.

Fourth, Joseph Smith's translation of an ancient sacred book helped bring to fruition another movement, long growing among Puritans, Pietists, Quakers, and Methodists, to restore to Christian doctrine the idea of the presence of the Holy Spirit in the lives of believers. Charles G. Finney came eventually to believe, for example, that the baptism of the Holy Spirit, or the experience of entire SANCTIFICATION, would remedy the inadequacies of righteousness and love that he saw in his converts. So, of course, did almost all Methodists. Observers from both inside and outside the restored Church testified that in the early years something akin to modern pentecostal phenomena took place among at least the inner circle of the Saints. By the 1830s, evangelicals in several traditions were greatly expanding their use of the example of the Day of Pentecost to declare that God's power is at work in the world.

Fifth, the Book of Mormon shared in the restoration of some Christian expectations that in the LAST DAYS biblical prophecies will be literally fulfilled. Those who by faith and baptism become Saints will be included among God's people, chosen in "the eleventh hour." They, too, should gather in ZION, a NEW JERUSALEM for the New World, and a restored Jerusalem in the Old; and Christ will indeed return.

Whatever LDS interpretations of the King James Version of the Holy Scriptures developed later, the mutually supportive role of the Bible and the Book of Mormon was central to the thinking of Joseph Smith, the early missionaries, and their converts.

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TIMOTHY L. SMITH

BOOK OF MORMON CHRONOLOGY

The Book of Mormon contains a chronology that is internally consistent over the thousand-year NEPHITE history, with precise Nephite dates for several events, including the crucifixion of Jesus Christ. However, its chronology has not been unequivocally tied to other calendars because of uncertainties in biblical dates and lack of details about the Nephite calendars. Even less information exists about JAREDITE chronology (Sorenson, 1969).

INTERNAL NEPHITE CHRONOLOGY. Nephites kept careful track of time from at least three reference points:

1. Years were counted from the time LEHI left Jerusalem (Enos 1:25; Mosiah 6:4); not only was this an important date of origin, but also an angel had said that the Savior would come "in 600 years" from that time (1 Ne. 19:8).
2. Time was also measured from the commencement of the reign of the judges (c. 91 B.C.; cf. 3 Ne. 1:1), which marked a major political reform ending five centuries of Nephite kingship (Jacob 1:9-11; Alma 1:1), during which the years of each king's reign were probably counted according to typical ancient practices (1 Ne. 1:4; Mosiah 29:46).
3. The Nephites later reckoned time from the sign of the birth of Christ (3 Ne. 2:8).

The Book of Mormon links all three systems in several passages that are apparently consistent. Table 1 lists several events using the Nephite systems.

Most of the Nephite record pertains to three historical periods: the time of Lehi and his sons (c. 600-500 B.C.), the events preceding and following the coming of Christ (c. 150 B.C.-A.D. 34), and the destruction of the Nephites (c. A.D. 300-420). Thus, the relatively large book of Alma covers only thirty-nine years, while the much smaller books of Omni and 4 Nephi each cover more than two hundred years.

LDS editions of the Book of Mormon show dates in Nephite years, deduced from the text, at the bottom of the pages. The exact nature of the Nephite year, however, is not described. The Nephite year began with the "first day" of the "first month" (Alma 51:37-52:1; 56:1), and it probably had twelve months because the eleventh month was at "the latter end" of the year (Alma 48:2, 21;

finds confirmation in the Book of Mormon. Certainly, Methodists had no corner on that linkage, for Baptist preachers, Charles G. Finney's Congregationalists, Alexander Campbell's Disciples of Christ, and Unitarians like William E. Channing affirmed it. Ancient Nephites heeded the word of their prophets and looked forward to the second coming of Jesus Christ, the Son of Righteousness. When he appeared to their descendants in the New World, Jesus repeated even more understandably the words of the SERMON ON THE MOUNT that he had proclaimed in the Old.

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TABLE 1 SELECTED EVENTS IN NEPHITE HISTORY

Lehi	Nephtite Years Judges	Christ	Event	Reference
1		(-600)	Lehi departs from Jerusalem	1 Ne. 10:4; 19:8
9		(-592)	Lehi's group arrives in Bountiful	1 Ne. 17:4-5
56		(-545)	Jacob receives plates from Nephi	Jacob 1:1
200		(-401)	Law of Moses strictly observed	Jarom 1:5
477		(-124)	King Benjamin's speech	Mosiah 6:3-4
510	1	(-91)	Alma ₁ , Mosiah die; Alma ₂ first judge	Mosiah 29:44-46
	9	(-83)	Nephihah becomes judge	Alma 4:20-8:2
	15	(-77)	The return of the sons of Mosiah	Alma 17:1-6
	18	(-74)	Korihor refuted	Alma 30
			Alma's Mission to the Zoramites	Alma 31:6-35:12
	18	(-74)	War because of Zoramites	Alma 35:13; 43:3-4
			Moroni leads army	Alma 43:17
	37	(-55)	Nephites begin migrating northward	Alma 63:4-6
	42	(-50)	Helaman ₂ becomes judge; Gadianton	Hel. 2:1-5
	53	(-39)	Helaman ₂ dies; Nephi ₂ chief judge	Hel. 3:37
	58	(-34)	Zarahemla captured	Hel. 4:5
	67	(-25)	Most Nephites join Gadianton	Hel. 6:16, 21
	73	(-19)	Nephi invokes a famine	Hel. 11:2-5
	75	(-17)	Gadianton robbers expelled	Hel. 11:6-17
	77	(-15)	Most Nephites reconverted	Hel. 11:21
	80	(-12)	Robbers return	Hel. 11:24-29
	86	(-6)	Samuel the Lamanite prophesies	Hel. 13:1-16:9
601	92	(1)	Sign of the birth of Christ	3 Ne. 1:1,4,19
609	100	9	Begin to reckon time from Christ	3 Ne. 2:5-8
		13	Severe war with robbers begins	3 Ne. 2:11-13
		19	Major Nephite victory	3 Ne. 4:5, 11-15
		26	Nephites prosper	3 Ne. 6:1-4
		30	Nephite society disintegrates	3 Ne. 6:14-7:13
		34	Destruction; Christ appears	3 Ne. 8:2-28:12
		36	All converted; property held in common	4 Ne. 1:2-3
		201	Private ownership reinstituted	4 Ne. 1:24-25
		231	Tribalization reemerges	4 Ne. 1:35-38
		245	The wicked outnumber righteous	4 Ne. 1:40
		300	Nephites as wicked as Lamanites	4 Ne. 1:45
		326	Mormon leads army	Morm. 2:2
		350	Treaty with Lamanites and Robbers	Morm. 2:28
		362	Mormon refuses to lead Nephites	Morm. 3:8-11
		385	Nephites destroyed; Mormon dies	Morm. 6:5-8:3
		421	Moroni seals up the record	Moro. 10:1-2

NOTE: Years in parentheses are calculated, with the year -600 beginning just over 600 Nephtite years before the birth of Christ.

49:1), but the lengths of the months and of the year itself are not mentioned.

Until the coming of Christ, the Nephtites observed the LAW OF MOSES (2 Ne. 25:24; Alma 25:15), which generally used lunar months (new moon to new moon). The Savior was crucified on the *fourteenth* day of the first lunar month of the

Jewish calendar (John 19:14; Lev. 23:5), but on the *fourth* day of the first Nephtite month (3 Ne. 8:5). This may imply that Nephtite months at that time were not lunar and that their civil calendar may have differed from their religious calendar.

John L. Sorenson (1990) has observed that during the reign of the judges warfare was mostly

limited to four consecutive Nephite months. These months can be approximately correlated with our calendar because even today warfare in Mesoamerica (the probable area of BOOK OF MORMON GEOGRAPHY for most of Nephite history) is conducted mostly during the dry season after the fall harvest. This correlation implies that the Nephite year at that time began in December (*see* BOOK OF MORMON, HISTORY OF WARFARE IN). This would mean that because the crucifixion of Christ (presumably in early April) occurred in the first Nephite month, the Nephites probably shifted their calendar to begin the first month in April at the same time they began reckoning time from the birth of Christ. This conclusion is consistent with the Nephite record that Christ was born some time after the end of the Nephite year (3 Ne. 1:1–9).

EXTERNAL CHRONOLOGY. Evidence supports two possible lengths for Nephite years: 365 days and 360 days. Each can be correlated to external history. The internal chronology is consistent, so that if the exact nature of the Nephite calendar were known, only one reference point in external history would be needed to fix the entire Nephite chronology. However, at least two such dates would be required to determine the length of the Nephite year. Three principal events are common to both Nephite and Old World sources: (1) the first year of the reign of Zedekiah, King of Judah; (2) the birth of Christ; and (3) the death of Christ. Because there are varying degrees of uncertainty about these three reference points, alternative correlation methods have been proposed, each using two of these dates.

First, Orson PRATT proposed that the Nephites used a 365-day year, as had the Egyptians previously and as did the Mesoamericans afterward (*Millennial Star* 28 [Dec. 22, 1866]:810). It has been noted (Lefgren) that such a year agrees, to the very day, with one choice for the birth and death dates of Christ—namely, Thursday, APRIL 6, 1 B.C., and Friday, April 1, A.D. 33, respectively (Gregorian calendar). Both of these dates are supported by other arguments (J. Pratt, 1985 and 1990). This theory assumes that the third system of Nephite reckoning began on the very day of the birth of Christ, which is not explicitly stated in the Book of Mormon but is consistent with Sorenson's conclusions above.

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JOHN P. PRATT

BOOK OF MORMON COMMENTARIES

Because the Book of Mormon is the best known and most widely circulated LDS book, many commentaries on and reference books about it have been written to assist readers. Inasmuch as its historical timeline spans from c. 2200 B.C. to A.D. 421 and its doctrinal content is extensive, it is difficult for a one-volume work to meet the many needs and interests. The references cited herein contain bibliographies that will provide readers with additional sources.

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[See also other Book of Mormon entries.]

H. DONL PETERSON

BOOK OF MORMON ECONOMY AND TECHNOLOGY

The Book of Mormon reports information about three pre-Hispanic American peoples. Although its writers do not offer a detailed picture of the economic and material culture of their societies, numerous incidental details are preserved in the account. In many cases, though not in every instance, archaeology confirms the general details. The problems that remain in matching the Book of Mormon to its presumed ancient setting are no doubt due both to the scant information given in the book itself and to incompleteness in the archaeological record.

Testing what the Book of Mormon says about pre-Columbian material culture is more difficult than it might at first appear to be. For instance, it is a historically well-established fact that craft techniques can be lost; thus one cannot confidently assume that technologies mentioned for limited

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Book of Mormon populations survived after the destruction of the Nephites. Nor can one assume what Old World technologies were successfully transferred to the New. Many crafts would not have been known to the small colonist parties, and even among the skills that were transported across the sea, many may not have proved useful or adaptable in the new environment. For that matter, items attested in early portions of the Book of Mormon may not safely be assumed to have survived into subsequent history within the record itself.

The economy of Book of Mormon peoples seems, on the whole, to have been relatively simple. Although many Nephites and Jaredites lived in cities of modest size (a point whose plausibility has been enhanced by recent research), their societies were agriculturally based. Trade was mentioned for some periods, but was constrained by frequent wars. In the infrequently mentioned times of free travel, trade barriers fell, and Lamanites and Nephites predictably prospered (e.g., Hel. 6:7–9).

Despite the economy's agrarian base, wealth was manifested in terms of movable flocks, herds, costly clothing, gold, silver, and "precious things" rather than land (Jacob 2:12–13; Enos 1:21; Jarom 1:8; Mosiah 9:12; Alma 1:6, 29; 17:25; 32:2; Ether 10:12). The ideology of the leading Book of Mormon peoples undoubtedly contributed to this phenomenon: They referred to themselves as a righteous remnant obliged to abandon their comfortable dwellings and depart into the wilderness because of their religious convictions. Since entire populations seem to have moved often, land may not have been a stable source of wealth (2 Ne. 5:5–11; Omni 12–13, 27–30; Mosiah 9; 18:34–35; 22; 24:16–25; Alma 27; 35:6–14; 63:4–10; Hel. 2:11; 3:3–12; 4:5–6, 19; 3 Ne. 3:21–4:1; 7:1–2). Ideally, wealth was to be shared with the poor and for the common good, but strong contrasts between rich and poor are evident more often than not.

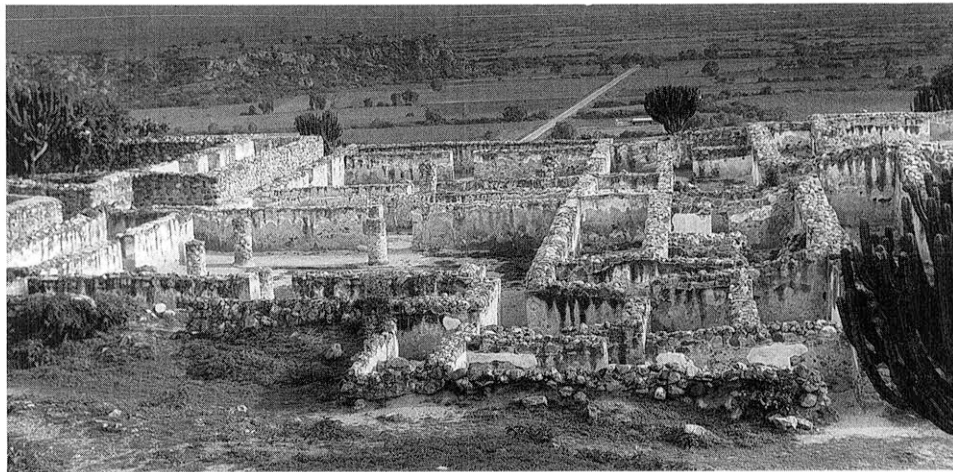
Agriculture in the Book of Mormon involved livestock and sown crops. For example, in the fifth century B.C., the Nephites "did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses" (Enos 1:21). In the second century B.C., the people of Zeniff cultivated corn, wheat, barley,

"neas," and "sheum" (Mosiah 9:9; cf. Alma 11:7). Early nineteenth-century American language usage suggests that Book of Mormon "corn" may denote maize or "Indian corn," which was and is a staple in diets in most parts of native America. Some of the other listed items remain less certain. Only in 1982 was evidence published demonstrating the presence of cultivated pre-Columbian barley in the New World (Sorenson, 1985, p. 184). "Neas" is not identifiable; but the word "sheum" appears to be cognate with early Akkadian *she-um*, a grain probably of the barley type (see F.A.R.M.S. Staff, "Weights and Measures").

Book of Mormon mention of horses in pre-Columbian America has drawn much criticism, and no definitive answer to this question is at present available. Linguistic data suggest that Book of Mormon "horse" need not refer to *equus*, but could indicate some other quadruped suitable for human riding, as Mesoamerican art suggests (Sorenson, 1985, p. 295). Moreover, some little-noticed archaeological evidence indicates that in certain areas the American Pleistocene horse could have survived into Book of Mormon times (*Update*, June 1984).

Most transportation was evidently on human backs; in the two contexts that the Book of Mormon mentions "chariots," it appears that their use was quite limited (Alma 18:9–12; 20:6; 3 Ne. 3:22). Chariots are never mentioned in military settings. Wheels are nowhere mentioned in the Book of Mormon (except in a quote from Isaiah). Thus, it is unknown what Nephite "chariots" may have been. "Highways" and "roads" are mentioned as used by the Nephites (3 Ne. 6:8). Some Latter-day Saints consider these to be reflected in the extensively documented road systems of ancient Mexico. "Ships" of unknown form were used during the middle of the first century B.C. for travel on the "west sea" coast (Alma 63:6) and for shipping timber to the north (Hel. 3:10), and at times maritime travel was evidently extensive (Hel. 3:14). Fine pearls are also mentioned as costly items (4 Ne. 1:24).

"Silk and fine-twined linen" are mentioned (e.g., Alma 1:29; Ether 10:24) along with common (cotton?) cloth. The "silk" is unlikely to have been produced from silkworms as in China, but similar fabrics were known, at least in Mesoamerica. For example, in Guatemala fiber from the wild pineapple plant, and among the Aztecs rabbit hair, served



The use of cement appears extensively in Mesoamerican archaeology around the first century A.D., as, for example, in these cement buildings at Teotihuacan in the Valley of Mexico. The Book of Mormon states that some Nephite dissenters who moved into a land northward “became exceeding expert in the working of cement” and built “cities both of wood and of cement” beginning in 46 B.C. (Hel. 3:7, 11). Courtesy John W. Welch.

to make silklike fabrics. Although flax apparently was not known in America prior to the arrival of the Spaniards (linen was made from flax in the Old World), several vegetable-based fabrics with similar characteristics are well attested in ancient America (*Update*, Nov. 1988).

Care must be exercised when reading the Book of Mormon, or any other text originating in a foreign or ancient culture, to avoid misunderstanding unfamiliar things in light of what is familiar. For instance, the Nephites are said to have used “money,” but since the Israelites in Lehi’s day lacked minted coinage, Nephite “money” was probably noncoined.

A well-integrated system of dry measures and metal-weight units is outlined in Alma 11; some analysts have pointed out that the system sketched is strikingly simple, efficient, and rational (Smith). In its binary mathematical configuration and its use of barley and silver as basic media of exchange, the Nephite system recalls similar systems known in Egypt and in the Babylonian laws of Eshnunna (F.A.R.M.S. Staff, “Weights and Measures”; *Update*, March 1987).

Making weapons of “steel” and “iron” is mentioned by the Nephites only during their first few generations (2 Ne. 5:15; Jarom 1:8; iron is mentioned only as a “precious” ornamental metal during the time of Mosiah 11:8). Just what these terms originally meant may not be clear. Jaredite “steel” and “iron” and other metals are mentioned twice

but are not described (Ether 7:9; 10:23). The weapons of the common soldier were distinctly simpler: stones, clubs, spears, and the bow and arrow (e.g., Alma 49:18–22).

The relative simplicity of Book of Mormon society does not imply lack of sophistication by ancient standards. For example, it would seem that literacy was not uncommon among either Nephites or Jaredites. The founding leaders of the migrations were definitely literate, and the Nephites in their middle era are said to have produced “many books and many records of every kind” (Hel. 3:15). The Lamanites and Mulekites, on the other hand, were less consistent record keepers (Omni 1:17–18; Mosiah 24:4–6; Hel. 3:15). The Jaredites and Nephites kept their most sacred records on almost imperishable metal PLATES, although some of their books were on flammable material (Alma 14:8). The plates that Joseph Smith had in his possession, and that he and other contemporary eyewitnesses described, seem well within the skill of pre-Hispanic metallurgists (Putnam; Sorenson, 1985, pp. 278–88), and the manner of their burial has rich precedent in the Eastern Hemisphere (Wright).

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1984), metallurgy of golden plates (Oct. 1984), pre-Hispanic domesticated barley (Dec. 1984), the loss of technologies (July 1985), the legal implementation of the Nephite system of weights and measures (Mar. 1987), and possible silks and linens (Nov. 1988).

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DANIEL C. PETERSON

BOOK OF MORMON EDITIONS (1830–1981)

Two major goals of each published edition of the Book of Mormon have been (1) to faithfully reproduce the text; and (2) to make the text accessible to the reader. The goal of textual accuracy has led later editors to earlier editions and, when available, to the original and printer's manuscripts (see *BOOK OF MORMON MANUSCRIPTS*). The goal of accessibility has led to some modernization and standardization of the text itself and the addition of reader's helps (introductory material, versification, footnotes, chapter summaries, dates, pronunciation guides, and indexes).

Four editions were published during Joseph SMITH's lifetime:

1. 1830: 5,000 copies; published by E. B. Grandin in Palmyra, New York. In general, the first edition is a faithful copy of the printer's manuscript (although on one occasion the original manuscript rather than the printer's was used for typesetting). For the most part, this edition reproduces what the compositor, John H. Gilbert, considered grammatical "errors." Gilbert added punctuation and determined the paragraphing for the first edition. In the Preface, Joseph Smith explains the loss of the Book of Lehi—116 pages of manuscript (see

MANUSCRIPT, LOST 116 PAGES). The testimonies of the Three and the Eight Witnesses were placed at the end of the book. In this and all other early editions, there is no versification.

2. 1837: Either 3,000 or 5,000 copies; published by Parley P. PRATT and John Goodson, Kirtland, Ohio. For this edition, hundreds of grammatical changes and a few emendations were made in the text. The 1830 edition and the printer's manuscript were used as the basis for this edition.

3. 1840: 2,000 copies; published for Ebenezer Robinson and Don Carlos Smith (by Shepard and Stearns, Cincinnati, Ohio), Nauvoo, Illinois. Joseph Smith compared the printed text with the original manuscript and discovered a number of errors made in copying the printer's manuscript from the original. Thus the 1840 edition restores some of the readings of the original manuscript.

4. 1841: 4,050 copies (5,000 contracted); published for Brigham YOUNG, Heber C. KIMBALL, and Parley P. Pratt (by J. Tompkins, Liverpool, England). This first European edition was printed with the permission of Joseph Smith; it is essentially a reprinting of the 1837 edition with British spellings.

Two additional British editions, one in 1849 (edited by Orson PRATT) and the other in 1852 (edited by Franklin D. Richards), show minor editing of the text. In the 1852 edition, Richards added numbers to the paragraphs to aid in finding passages, thereby creating the first—although primitive—versification for the Book of Mormon.

Three other important LDS editions have involved major changes in format as well as minor editing:

1. 1879: Edited by Orson Pratt. Major changes in the format of the text included division of the long chapters in the original text, a true versification system (which has been followed in all subsequent LDS editions), and footnotes (mostly scriptural references).

2. 1920: Edited by James E. Talmage. Further changes in format included introductory material, double columns, chapter summaries, and new footnotes. Some of the minor editing found in this edition appeared earlier in the 1905 and 1911 editions, also under the editorship of Talmage.

3. 1981: Edited by a committee headed by members of the Quorum of the Twelve. This edition is a

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DANIEL C. PETERSON

BOOK OF MORMON EDITIONS (1830–1981)

Two major goals of each published edition of the Book of Mormon have been (1) to faithfully reproduce the text; and (2) to make the text accessible to the reader. The goal of textual accuracy has led later editors to earlier editions and, when available, to the original and printer's manuscripts (see *BOOK OF MORMON MANUSCRIPTS*). The goal of accessibility has led to some modernization and standardization of the text itself and the addition of reader's helps (introductory material, versification, footnotes, chapter summaries, dates, pronunciation guides, and indexes).

Four editions were published during Joseph SMITH's lifetime:

1. 1830: 5,000 copies; published by E. B. Grandin in Palmyra, New York. In general, the first edition is a faithful copy of the printer's manuscript (although on one occasion the original manuscript rather than the printer's was used for typesetting). For the most part, this edition reproduces what the compositor, John H. Gilbert, considered grammatical "errors." Gilbert added punctuation and determined the paragraphing for the first edition. In the Preface, Joseph Smith explains the loss of the Book of Lehi—116 pages of manuscript (see

MANUSCRIPT, LOST 116 PAGES). The testimonies of the Three and the Eight Witnesses were placed at the end of the book. In this and all other early editions, there is no versification.

2. 1837: Either 3,000 or 5,000 copies; published by Parley P. PRATT and John Goodson, Kirtland, Ohio. For this edition, hundreds of grammatical changes and a few emendations were made in the text. The 1830 edition and the printer's manuscript were used as the basis for this edition.

3. 1840: 2,000 copies; published for Ebenezer Robinson and Don Carlos Smith (by Shepard and Stearns, Cincinnati, Ohio), Nauvoo, Illinois. Joseph Smith compared the printed text with the original manuscript and discovered a number of errors made in copying the printer's manuscript from the original. Thus the 1840 edition restores some of the readings of the original manuscript.

4. 1841: 4,050 copies (5,000 contracted); published for Brigham YOUNG, Heber C. KIMBALL, and Parley P. Pratt (by J. Tompkins, Liverpool, England). This first European edition was printed with the permission of Joseph Smith; it is essentially a reprinting of the 1837 edition with British spellings.

Two additional British editions, one in 1849 (edited by Orson PRATT) and the other in 1852 (edited by Franklin D. Richards), show minor editing of the text. In the 1852 edition, Richards added numbers to the paragraphs to aid in finding passages, thereby creating the first—although primitive—versification for the Book of Mormon.

Three other important LDS editions have involved major changes in format as well as minor editing:

1. 1879: Edited by Orson Pratt. Major changes in the format of the text included division of the long chapters in the original text, a true versification system (which has been followed in all subsequent LDS editions), and footnotes (mostly scriptural references).

2. 1920: Edited by James E. Talmage. Further changes in format included introductory material, double columns, chapter summaries, and new footnotes. Some of the minor editing found in this edition appeared earlier in the 1905 and 1911 editions, also under the editorship of Talmage.

3. 1981: Edited by a committee headed by members of the Quorum of the Twelve. This edition is a

major reworking of the 1920 edition: The text appears again in double columns, but new introductory material, chapter summaries, and footnotes are provided. About twenty significant textual errors that had entered the printer's manuscript are corrected by reference to the original manuscript. Other corrections were made from comparison with the printer's manuscript and the 1840 Nauvoo edition.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (RLDS) also has its own textual tradition. Prior to 1874, the RLDS used an edition of the Book of Mormon published by James O. Wright (1858, New York), basically a reprinting of the 1840 Nauvoo edition. The first and second RLDS editions (1874, Plano, Illinois; and 1892, Lamoni, Iowa) followed the 1840 text and had their own system of versification. Unlike the later LDS editions, all RLDS editions have retained the original longer chapters.

In 1903 the RLDS obtained the printer's manuscript and used it to produce their third edition (1908, Lamoni, Iowa). The text of the 1908 edition restored many of the readings found in that manuscript, but generally did not alter the grammatical changes made in the 1837 Kirtland edition. This edition also included a new versification, which has remained unchanged in all subsequent RLDS editions. In 1966 the RLDS published a thoroughly modernized Book of Mormon text. Both the 1908 (with minor editing) and the 1966 texts are available, but only the 1908 edition is authorized for use in the RLDS Church.

A critical text of the Book of Mormon was published in 1984–1987 by the Foundation for Ancient Research and Mormon Studies. This is the first published text of the Book of Mormon to show the precise history of many textual variants. Although this textual study of the editions and manuscripts of the Book of Mormon is incomplete and preliminary, it is helpful for a general overview of the textual history of the Book of Mormon.

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ROYAL SKOUSEN

BOOK OF MORMON GEOGRAPHY

Although the Book of Mormon is primarily a religious record of the NEPHITES, LAMANITES, and JAREDITES, enough geographic details are embedded in the narrative to allow reconstruction of at least a rudimentary geography of Book of Mormon lands. In the technical usage of the term "geography" (e.g., physical, economic, cultural, or political), no Book of Mormon geography has yet been written. Most Latter-day Saints who write geographies have in mind one or both of two activities: first, internal reconstruction of the relative size and configuration of Book of Mormon lands based upon textual statements and allusions; second, speculative attempts to match an internal geography to a location within North or South America. Three questions relating to Book of Mormon geography are discussed here: (1) How can one reconstruct a Book of Mormon geography? (2) What does a Book of Mormon geography look like? (3) What hypothetical locations have been suggested for Book of Mormon lands?

RECONSTRUCTING INTERNAL BOOK OF MORMON GEOGRAPHY. Although Church leadership officially and consistently distances itself from issues regarding Book of Mormon geography in order to focus attention on the spiritual message of the book, private speculation and scholarship in this area have been abundant. Using textual clues, laymen and scholars have formulated over sixty possible geographies. Dissimilarities among them stem from differences in (1) the interpretation of scriptural passages and statements of General Authorities; (2) procedures for reconciling scriptural information; (3) initial assumptions concerning the text and traditional LDS identification of certain fea-

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tures mentioned (especially the hill CUMORAH and the “narrow neck of land,” which figure prominently in the text); and (4) personal penchants and disciplinary training.

Those who believe that reconstructing a Book of Mormon geography is possible must first deal with the usual problems of interpreting historical texts. Different weights must be given to various passages, depending upon the amount and precision of the information conveyed. Many Book of Mormon cities cannot be situated because of insufficient textual information; this is especially true for Lamanite and Jaredite cities. The Book of Mormon is essentially a Nephite record, and most geographic elements mentioned are in Nephite territory.

From textual evidence, one can approximate some spatial relationships of various natural features and cities. Distances in the Book of Mormon are recorded in terms of the time required to travel from place to place. The best information for reconstructing internal geography comes from the accounts of wars between Nephites and Lamanites during the first century B.C., with more limited information from Nephite missionary journeys. Travel distance can be standardized to a degree by controlling, where possible, for the nature of the terrain (e.g., mountains versus plains) and the relative velocity (e.g., an army’s march versus travel with children or animals). The elementary internal geography presented below is based on an interpretation of distances thus standardized and directions based on the text.

AN INTERNAL BOOK OF MORMON GEOGRAPHY. Numerous attempts have been made to diagram physical and political geographies depicting features mentioned in the text, but this requires many additional assumptions and is difficult to accomplish without making approximate relationships appear precise (Sorenson, 1991). The description presented below of the size and configuration of Book of Mormon lands and the locations of settlements within it summarizes the least ambiguous evidence.

Book of Mormon lands were longer from north to south than from east to west. They consisted of two land masses connected by an isthmus (“a narrow neck of land”) flanked by an “east sea” and a “west sea” (Alma 22:27, 32). The land north of the narrow neck was known as the “land northward” and that to the south as the “land south-

ward” (Alma 22:32). The Jaredite narrative took place entirely in the land northward (Omni 1:22; Ether 10:21), but details are insufficient to place their cities relative to one another. Most of the Nephite narrative, on the other hand, took place in the land southward. Travel accounts for the land southward indicate that the Nephites and Lamanites occupied an area that could be traversed north to south by normal travel in perhaps thirty days.

The land southward was divided by a “narrow strip of wilderness” that ran from the “sea east” to the “sea west” (Alma 22:27). Nephites occupied the land to the north of this wilderness, and the Lamanites, that to the south. Sidon, the only river mentioned by name, ran northward between eastern and western wildernesses from headwaters in the narrow strip of wilderness (Alma 22:29). The Sidon probably emptied into the east sea—based on the description of the east wilderness as a rather wide, coastal zone—but its mouth is nowhere specified.

The relative locations of some important Nephite cities can be inferred from the text. Zarahemla was the Nephite capital in the first century B.C. That portion of the land southward occupied by the Nephites was known as the “land of Zarahemla” (Hel. 1:18). The city of Nephi, the original Nephite colony, by this time had been occupied by Lamanites and served at times as one of their capitals for the land south of the narrow wilderness divide (Alma 47:20). Based upon the migration account of Alma¹, the distance between the cities of Zarahemla and Nephi can be estimated to be about twenty-two days’ travel by a company that includes children and flocks, mostly through mountainous terrain (cf. Mosiah 23:3; 24:20, 25).

The distance from Zarahemla to the narrow neck was probably less than that between Zarahemla and Nephi. The principal settlement near the narrow neck was the city of Bountiful, located near the east sea (Alma 52:17–23). This lowland city was of key military importance in controlling access to the land northward from the east-sea side.

The relative location of the hill Cumorah is most tenuous, since travel time from Bountiful, or the narrow neck, to Cumorah is nowhere specified. Cumorah was near the east sea in the land northward, and the limited evidence suggests that it was probably not many days’ travel from the narrow neck of land (Mosiah 8:8; Ether 9:3). It is also

probable that the portion of the land northward occupied by the Jaredites was smaller than the Nephite-Lamanite land southward.

Book of Mormon lands encompassed mountainous wildernesses, coastal plains, valleys, a large river, a highland lake, and lowland wetlands. The land also apparently experienced occasional volcanic eruptions and earthquakes (3 Ne. 8:5–18). Culturally, the Book of Mormon describes an urbanized, agrarian people having metallurgy (Hel. 6:11), writing (1 Ne. 1:1–3), lunar and solar calendars (2 Ne. 5:28; Omni 1:21), domestic animals (2 Ne. 5:11), various grains (1 Ne. 8:1), gold, silver, pearls, and “costly apparel” (Alma 1:29; 4 Ne. 1:24). Based upon these criteria, many scholars currently see northern Central America and southern Mexico (Mesoamerica) as the most likely location of Book of Mormon lands. However, such views are private and do not represent an official position of the Church.

HYPOTHESIZED LOCATIONS OF BOOK OF MORMON LANDS. Two issues merit consideration in relation to possible external correlations of Book of Mormon geography. What is the official position of the Church, and what are the pervading opinions of its members?

In early Church history, the most common opinion among members and Church leaders was that Book of Mormon lands encompassed all of North and South America, although at least one more limited alternative view was also held for a time by some. The official position of the Church is that the events narrated in the Book of Mormon occurred somewhere in the Americas, but that the specific location has not been revealed. This position applies both to internal geographies and to external correlations. No internal geography has yet been proposed or approved by the Church, and none of the internal or external geographies proposed by individual members (including that proposed above) has received approval. Efforts in that direction by members are neither encouraged nor discouraged. In the words of John A. Widtsoe, an apostle, “All such studies are legitimate, but the conclusions drawn from them, though they may be correct, must at the best be held as intelligent conjectures” (Vol. 3, p. 93).

Three statements sometimes attributed to the Prophet Joseph Smith are often cited as evidence of an official Church position. An 1836 statement asserts that “Lehi and his company . . . landed on the continent of South America, in Chili [*sic*],

thirty degrees, south latitude” (Richards, Little, p. 272). This view was accepted by Orson Pratt and printed in the footnotes to the 1879 edition of the Book of Mormon, but insufficient evidence exists to clearly attribute it to Joseph Smith (“Did Lehi Land in Chili [*sic*]?”; cf. Roberts, Vol. 3, pp. 501–503, and Widtsoe, Vol. 3, pp. 93–98).

In 1842 an editorial in the Church newspaper claimed that “Lehi . . . landed a little south of the Isthmus of Darien [Panama]” (*T&S* 3 [Sept. 15, 1842]:921–22). This would move the location of Lehi’s landing some 3,000 miles north of the proposed site in Chile. Although Joseph Smith had assumed editorial responsibility for the paper by this time, it is not known whether this statement originated with him or even represented his views. Two weeks later, another editorial appeared in the *Times and Seasons* that, in effect, constituted a book review of *Incidents of Travel in Central America, Chiapas and Yucatan*, by John Lloyd Stephens. This was the first accessible book in English containing detailed descriptions and drawings of ancient Mayan ruins. Excerpts from it were included in the *Times and Seasons*, along with the comment that “it will not be a bad plan to compare Mr. Stephens’ ruined cities with those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one” (*T&S* 3 [Oct. 1, 1842]:927).

In statements since then, Church leaders have generally declined to give any opinion on issues of Book of Mormon geography. When asked to review a map showing the supposed landing place of Lehi’s company, President Joseph F. Smith declared that the “Lord had not yet revealed it” (Cannon, p. 160 n.). In 1929, Anthony W. Ivins, counselor in the First Presidency, added, “There has never been anything yet set forth that definitely settles that question [of Book of Mormon geography]. . . . We are just waiting until we discover the truth” (*CR*, Apr. 1929, p. 16). While the Church has not taken an official position with regard to location of geographical places, the authorities do not discourage private efforts to deal with the subject (Cannon).

The unidentified *Times and Seasons* editorialist seems to have favored modern Central America as the setting for Book of Mormon events. As noted, recent geographies by some Church members promote this identification, but others consider upstate New York or South America the correct setting. Considerable diversity of opinion remains among Church members regarding Book

of Mormon geography; however, most students of the problem agree that the hundreds of geographical references in the Book of Mormon are remarkably consistent—even if the students cannot always agree upon precise locations.

Of the numerous proposed external Book of Mormon geographies, none has been positively and unambiguously confirmed by archaeology. More fundamentally, there is no agreement on whether such positive identification could be made or, if so, what form a “proof” would take; nor is it clear what would constitute “falsification” or “dis-proof” of various proposed geographies. Until these methodological issues have been resolved, all internal and external geographies—including supposed archaeological tests of them—should, at best, be considered only intelligent conjectures.

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JOHN E. CLARK

BOOK OF MORMON LANGUAGE

The language of the Book of Mormon exhibits features typical of a translation from an ancient Near Eastern text as well as the stamp of nineteenth-century English and the style of the King James

Version (KJV) of the Bible. That the language of the Book of Mormon should resemble that of the KJV seems only natural, since in the time of the Prophet Joseph SMITH, the KJV was the most widely read book in America and formed the standard of religious language for most English-speaking people (see *CWHN* 8:212–18). Furthermore, the Book of Mormon shares certain affinities with the KJV: both include works of ancient PROPHETS of ISRAEL as well as accounts of part of the ministry of Jesus Christ, both are translations into English, and both are to become “one” in God’s hand as collections of his word to his children (Ezek. 37:16–17; 1 Ne. 13:41; D&C 42:12).

LANGUAGES USED BY THE NEPHITES. Statements in the Book of Mormon have spawned differing views about the language in which the book was originally written. In approximately 600 B.C., NEPHI₁—the first Book of Mormon author and one who had spent his youth in JERUSALEM—wrote, “I make a record [the small plates of Nephi] in the language of my father, which consists of the learning of the Jews and the language of the Egyptians” (1 Ne. 1:2). One thousand years later, MORONI₂, the last Nephite prophet, noted concerning the PLATES of Mormon that “we have written this record . . . in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates [metal leaves] had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also. . . . But the Lord knoweth . . . that none other people knoweth our language” (Morm. 9:32–34). In light of these two passages, it is evident that Nephite record keepers knew Hebrew and something of Egyptian. It is unknown whether Nephi, Mormon, or Moroni wrote Hebrew in modified Egyptian characters or inscribed their plates in both the Egyptian language and Egyptian characters or whether Nephi wrote in one language and Mormon and Moroni, who lived some nine hundred years later, in another. The mention of “characters” called “reformed Egyptian” tends to support the hypothesis of Hebrew in Egyptian script. Although Nephi’s observation (1 Ne. 1:2) is troublesome for that view, the statement is ambiguous and inconclusive for both views.

Nephite authors seem to have patterned their writing after the plates of brass, a record containing biblical texts composed before 600 B.C. that was in the possession of descendants of JOSEPH OF

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Nephite authors seem to have patterned their writing after the plates of brass, a record containing biblical texts composed before 600 B.C. that was in the possession of descendants of JOSEPH OF

EGYPT (1 Ne. 5:11–16). At least portions of this record were written in Egyptian, since knowledge of “the language of the Egyptians” enabled LEHI, father of Nephi, to “read these engravings” (Mosiah 1:2–4). But whether it was the Egyptian language or Hebrew written in Egyptian script is again not clear. Egyptian was widely used in Lehi’s day, but because poetic writings are skewed in translation, because prophetic writings were generally esteemed as sacred, and because Hebrew was the language of the Israelites in the seventh century B.C., it would have been unusual for the writings of Isaiah and Jeremiah—substantially preserved on the brass plates (1 Ne. 5:13; 19:23)—to have been translated from Hebrew into a foreign tongue at this early date. Thus, Hebrew portions written in Hebrew script, Egyptian portions in Egyptian script, and Hebrew portions in Egyptian script are all possibilities. If the brass plates came into being while the Israelites were still in Egypt, then earlier portions (e.g., prophecies of Joseph in Egypt) were possibly written in Egyptian and later portions (e.g., words of Jeremiah) in Hebrew.

Concerning Book of Mormon composition, Mormon 9:33 indicates that limited space on the GOLD PLATES dictated using Egyptian characters rather than Hebrew. In Lehi’s day, both Hebrew and Egyptian were written with consonants only. Unlike Hebrew, Egyptian had bi-consonantal and even triconsonantal signs. Employing such characters—particularly in modified form—would save space.

Written characters were handed down and altered according to Nephite speech (Morm. 9:32). This observation suggests that at least later generations of Nephites used Egyptian characters to write their contemporary spoken language, an altered form of Hebrew. It is extremely unlikely that a people isolated from simultaneous contact with the two languages could have maintained a conversational distinction between, and fluency in the two languages over a thousand-year period. Thus, if Egyptian characters were altered as the living language changed, then the Nephites were probably using such characters to write their spoken language, which was largely Hebrew.

Though some of Lehi’s group that left Jerusalem may have spoken Egyptian, a reading knowledge of the script on the brass plates would have allowed them to “read these engravings” (Mosiah 1:4). But the possibility that Lehi’s colony could maintain spoken Egyptian as a second language through a thousand years without merging it with

Hebrew or losing it is beyond probability. Therefore, the fact that the Nephites had “altered” the Egyptian characters according to their “manner of speech” underscores the probability that they were writing Hebrew with Egyptian characters. In addition, Moroni’s language (c. A.D. 400) was probably different enough from that of Lehi (c. 600 B.C.) that reading Lehi’s language may have required as much study in Moroni’s day as Old English requires of modern English-speaking people.

LANGUAGE AMONG NATIVE AMERICANS. Because Moroni’s time represents a near midpoint between Lehi and the present, a consideration of the near end of the continuum could be helpful. The vague picture presented by statements in the text might be brought into focus by examining American Indian languages. The time depth from Latin to modern Romance languages is only slightly less than that from Lehi to the present. Similarities among Romance languages are plentiful and obvious, while language similarities between Native American languages and Hebrew or Egyptian are generally viewed as neither plentiful nor obvious. Though some professionals have alluded to similarities, no study has yet convinced scholars of Near Eastern links with any pre-Columbian American language.

One study, however, holds promise for demonstrating links to the Uto-Aztecan language family (Stubbs, 1988). Though other language groups offer suggestive leads, Uto-Aztecan yields more than seven hundred similarities to Hebrew, in phonological, morphological, and semantic patterns consistent with modern linguistic methods. While a handful of Egyptian words are identifiable, they are minimal compared to their Hebrew correspondents.

HEBRAISMS IN THE BOOK OF MORMON. Many typical Hebrew language patterns have been identified in the Book of Mormon, though several are also characteristic of other Near Eastern languages. For example, the cognate accusative, literarily redundant in English, is used in Hebrew for emphasis: “They feared a fear” (Ps. 14:5, Hebrew text). Similar structures appear in the Book of Mormon: “to fear exceedingly, with fear” (Alma 18:5), another possible translation of the same cognate accusative (cf. 1 Ne. 3:2; 8:2; Enos 1:13).

Hebrew employs prepositional phrases as adverbs more often than individual adverbs, a feature typical of Book of Mormon language: “in

haste" (3 Ne. 21:29) instead of "hastily" and "with gladness" (2 Ne. 28:28) instead of "gladly."

Tvedtnes has noted a possible example of Hebrew agreement: "This people *is* a free people" (Alma 30:24; emphasis added). In English, "people" is usually considered grammatically plural, but in Hebrew it is often singular. While this phrase in Alma may have been verbless, it may also have contained the third-person singular pronoun /hu/ placed between the two noun phrases or at the end as an anaphoric demonstrative functioning as a copula verb. Uto-Aztec Indian languages also have the word /hu/, which is a third-person singular pronoun in some languages but a "be" verb in others.

Possession in English is shown in two constructs—"the man's house" and "the house of the man"—but only the latter construct is employed in Hebrew. The lack of apostrophe possession in the Book of Mormon is consistent with a translation from the Hebrew construct. Further, the "of" construct is common for adjectival relationships in Hebrew. Correspondingly, the Book of Mormon consistently employs phrases such as "plates of brass" (1 Ne. 3:12) instead of "brass plates" and "walls of stone" (Alma 48:8) rather than "stone walls."

Sentence structures and clause-combining mechanisms in Hebrew differ from those in English. Long strings of subordinate clauses and verbal expressions, such as those in Helaman 1:16–17 and Mosiah 2:20–21 and 7:21–22, are acceptable in Hebrew, though unorthodox and discouraged in English: "Ye all are witnesses . . . that Zeniff, who was made king, . . . he being over-zealous, . . . therefore being deceived by . . . king Laman, who having entered into a treaty, . . . and having yielded up [various cities], . . . and the land round about—and all this he did, for the sole purpose of bringing this people . . . into bondage" (Mosiah 7:21–22).

Frequent phrases such as "from before" and "by the hand of" represent rather literal translations from Hebrew. For example, "he fled from before them" (Mosiah 17:4), instead of the more typically English "he fled from them," portrays the common Hebrew compound preposition /millifne/.

While many words and names found in the Book of Mormon have exact equivalents in the Hebrew Bible, certain others exhibit Semitic characteristics, though their spelling does not always match known Hebrew forms. For example, "Rabbanah" as "great king" (Alma 18:13) may have affin-

ities with the Hebrew root /rbb/, meaning "to be great or many." "Rameumptom" (Alma 31:21), meaning "holy stand," contains consonantal patterns suggesting the stems /rmm/ramah/, "to be high," and /tmm/tam/tom/, "to be complete, perfect, holy." The /p/ between the /m/ and /t/ is a linguistically natural outgrowth of a bilabial /m/ in cluster with a stop /t/, such as the /p/ in /assumption/ from /assume + tion/, and the /b/ in Spanish /hombre/ from Latin /homere/.

Claims that Joseph Smith composed the Book of Mormon by merely imitating King James English, using biblical names and inventing others, typically exhibit insensitivities about its linguistic character. Names such as "Alma" have been thought peculiar inventions. However, the discovery of the name "Alma" in a Jewish text (second century A.D.), the seven hundred observed similarities between Hebrew and Uto-Aztec, literary patterns such as chiasmus, and numerous other features noted in studies since 1830 combine to make the fabrication of the book an overwhelming challenge for anyone in Joseph Smith's day.

[See also Book of Mormon Authorship; Book of Mormon Literature; Book of Mormon Names; Book of Mormon, Near Eastern Background; Book of Mormon Translation by Joseph Smith.]

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BRIAN D. STUBBS

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Although understated as literature in its clear and plain language, the Book of Mormon exhibits a wide variety of literary forms, including intricate Hebraic poetry, memorable narratives, rhetori-

cally effective sermons, diverse letters, allegory, figurative language, imagery, symbolic types, and wisdom literature. In recent years these aspects of Joseph Smith's 1829 English translation have been increasingly appreciated, especially when compared with biblical and other ancient forms of literature.

There are many reasons to study the Book of Mormon as literature. Rather than being "formless," as claimed by one critic (Bernard DeVoto, *American Mercury* 19 [1930]:5), the Book of Mormon is both coherent and polished (although not obtrusively so). It tells "a densely compact and rapidly moving story that interweaves dozens of plots with an inexhaustible fertility of invention and an uncanny consistency that is never caught in a slip or contradiction" (CWHN 7:138).

Despite its small working vocabulary of about 2,225 root words in English, the book distills much human experience and contact with the divine. It presents its themes artfully through simple yet profound imagery, direct yet complex discourses, and straightforward yet intricate structures. To read the Book of Mormon as literature is to discover how such literary devices are used to convey the messages of its content. Attention to form, diction, figurative language, and rhetorical techniques increases sensitivity to the structure of the text and appreciation of the work of the various authors. The stated purpose of the Book of Mormon is to show the LAMANITES, a remnant of the House of ISRAEL, the covenants made with their fathers, and to convince Jew and Gentile that Jesus is the Christ (see Book of Mormon title page). MORMON selected materials and literarily shaped the book to present these messages in a stirring and memorable way.

While the discipline of identifying and evaluating literary features in the Book of Mormon is very young and does not supplant a spiritual reading of the text, those analyzing the book from this perspective find it a work of immediacy that shows as well as tells as great literature usually does. It no longer fits Mark Twain's definition of a classic essentially as a book everyone talks about but no one reads; rather, it is a work that "wears you out before you wear it out" (J. Welch, "Study, Faith, and the Book of Mormon," *BYU 1987-88 Devotional and Fireside Speeches*, p. 148. [Provo, Utah, 1988]). It is increasingly seen as a unique work that beautifully and compellingly reveals and speaks to the essential human condition.

POETRY. Found embedded in the narrative of the Book of Mormon, poetry provides the best examples of the essential connection between form and content in the Book of Mormon. When many inspired words of the Lord, angels, and prophets are analyzed according to ancient verse forms, their meaning can be more readily perceived. These forms include line forms, symmetry, parallelism, and chiasmic patterns, as defined by Adele Berlin (*The Dynamics of Biblical Parallelism* [Bloomington, Ind., 1985]) and Wilford Watson (*Classical Hebrew Poetry* [Sheffield, 1984]). Book of Mormon texts shift smoothly from narrative to poetry, as in this intensifying passage:

But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying—

Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth [Alma 7:9].

The style of the Book of Mormon has been criticized by some as being verbose and redundant, but in most cases these repetitions are orderly and effective. For example, parallelisms, which abound in the Book of Mormon, serve many functions. They add emphasis to twice-repeated concepts and give definition to sharply drawn contrasts. A typical synonymous parallelism is in 2 Nephi 9:52:

Pray unto him continually *by day*,
and *give thanks* unto his holy name *by night*.

Nephi's discourse aimed at his obstinate brothers includes a sharply antithetical parallelism:

Ye are *swift* to do *iniquity*
But *slow* to *remember* the Lord your God. [1 Ne. 17:45.]

Several fine examples of chiasmus (an a-b-b-a pattern) are also found in the Book of Mormon. In the Psalm of Nephi (2 Ne. 4:15-35), the initial appeals to the *soul* and *heart* are accompanied by negations, while the subsequent mirror uses of *heart* and *soul* are conjoined with strong affirmations, making the contrasts literarily effective and climactic:

Awake, my *soul*! No longer droop in sin.
Rejoice, O my *heart*, and give place no more for
the enemy of my soul.
Do not anger again because of mine enemies.

Do not slacken my strength because of mine afflictions.

Rejoice, O my *heart*, and cry unto the Lord, and say:

O Lord, I will praise thee forever;
yea, my *soul* will rejoice in thee, my God, and the rock of my salvation. [2 Ne. 4:28–30.]

Other precise examples of extended chiasmus (a–b–c—c–b–a) are readily discernible in Mosiah 5:10–12 and Alma 36:1–30 and 41:13–15. This literary form in Alma 36 effectively focuses attention on the central passage of the chapter (Alma 36:17–18); in Alma 41, it fittingly conveys the very notion of restorative justice expressed in the passage (cf. Lev. 24:13–23, which likewise uses chiasmus to convey a similar notion of justice).

Another figure known as a *fortiori* is used to communicate an exaggerated sense of multitude, as in Alma 60:22, where a “number parallelism” is chiastically enclosed by a twice-repeated phrase:

Yea, will ye sit in idleness
while ye are surrounded with *thousands* of those,
yea, and *tens of thousands*,
who do also sit in idleness?

Scores of Book of Mormon passages can be analyzed as poetry. They range from Lehi’s brief desert poems (1 Ne. 2:9–10, a form Hugh Nibley identifies as an Arabic *qasida*) [CWHN 6:270–75] to extensive sermons of Jacob, Abinadi, and the risen Jesus (2 Ne. 6–10; Mosiah 12–16; and 3 Ne. 27).

NARRATIVE TEXTS. In the Book of Mormon, narrative texts are often given vitality by vigorous conflict and impassioned dialogue or personal narration. Nephi relates his heroic actions in obtaining the brass plates from Laban; Jacob resists the false accusations of Sherem, upon whom the judgment of the Lord falls; Ammon fights off plunderers at the waters of Sebus and wins the confidence of king Lamoni; Amulek is confronted by the smooth-tongued lawyer Zeezrom; Alma₂ and Amulek are preserved while their accusers are crushed by collapsing prison walls; Captain Moroni₁ engages in a showdown with the Lamanite chieftain Zerahemnah; Amalickiah rises to power through treachery and malevolence; a later prophet named NEPHI₂ reveals to an unbelieving crowd the murder of their chief judge by the judge’s own brother; and the last two Jaredite kings fight to the mutual destruction of their people.

Seen as a whole, the Book of Mormon is an epic account of the history of the NEPHITE nation. Extensive in scope with an eponymic hero, it presents action involving long and arduous journeys and heroic deeds, with supernatural beings taking an active part. Encapsulated within this one-thousand-year account of the establishment, development, and destruction of the Nephites is the concentrated epic of the rise and fall of the Jaredites, who preceded them in type and time. (For its epic milieu, see CWHN 5:285–394.) The climax of the book is the dramatic account of the visit of the resurrected Jesus to an assemblage of righteous Nephites.

SERMONS AND SPEECHES. Prophetic discourse is a dominant literary form in the Book of Mormon. Speeches such as King BENJAMIN’s address (Mosiah 1–6), Alma₂’s challenge to the people of Zarahemla (Alma 5), and Mormon’s teachings on faith, hope, and charity (Moro. 7) are crafted artistically and have great rhetorical effectiveness in conveying their religious purposes. The public oration of SAMUEL THE LAMANITE (Hel. 13–15) is a classic prophetic judgment speech. Taking rhetorical criticism as a guide, one can see how Benjamin’s ritual address first aims to persuade the audience to reaffirm a present point of view and then turns to deliberative rhetoric—“which aims at effecting a decision about future action, often the very immediate future” (Kennedy, *New Testament Interpretation Through Rhetorical Criticism* [1984], p. 36). King Benjamin’s speech is also chiastic as a whole and in several of its parts (Welch, pp. 202–205).

LETTERS. The eight epistles in the Book of Mormon are conversational in tone, revealing the diverse personalities of their writers. These letters are from Captain Moroni₁ (Alma 54:5–14; 60:1–36), Ammoron (Alma 54:16–24), Helaman₁ (Alma 56:2–58:41), Pahoran (Alma 61:2–21), Giddianhi (3 Ne. 3:2–10), and Mormon (Moro. 8:2–30; 9:1–26).

ALLEGORY, METAPHOR, IMAGERY, AND TYPOLOGY. These forms are also prevalent in the Book of Mormon. ZENOS’s allegory of the olive tree (Jacob 5) vividly incorporates dozens of horticultural details as it depicts the history of God’s dealings with Israel. A striking simile curse, with Near Eastern parallels, appears in Abinadi’s prophetic denunciation: The life of King Noah shall be “as a garment in a furnace of fire, . . . as a stalk, even as

a dry stalk of the field, which is run over by the beasts and trodden under foot" (Mosiah 12:10–11).

An effective extended metaphor is Alma's comparison of the word of God to a seed planted in one's heart and then growing into a fruitful TREE OF LIFE (Alma 32:28–43). In developing this metaphor, Alma uses a striking example of synesthesia: As the word enlightens their minds, his listeners can know it is real—"ye have *tasted* this *light*" (Alma 32:35).

Iteration of archetypes such as tree, river, darkness, and fire graphically confirms Lehi's understanding "that there is an opposition in all things" (2 Ne. 2:11) and that opposition will be beneficial to the righteous.

A figural interpretation of God-given words and God-directed persons or events is insisted on, although not always developed, in the Book of Mormon. "All things which have been given of God from the beginning of the world, unto man, are the typifying of [Christ]" (2 Ne. 11:4); all performances and ordinances of the law of Moses "were types of things to come" (Mosiah 13:31); and the LIAHONA, or compass, was seen as a type: "For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise" (Alma 37:45). In its largest typological structure, the Book of Mormon fits well the seven phases of revelation posited by Northrop Frye: creation, revolution or exodus, law, wisdom, prophecy, gospel, and apocalypse (*The Great Code: The Bible and Literature* [New York, 1982]).

WISDOM LITERATURE. Transmitted sayings of the wise are scattered throughout the Book of Mormon, especially in counsel given by fathers to their sons. Alma counsels, "O remember, my son, and learn wisdom in thy youth; yea, learn in thy youth, to keep the commandments of God" (Alma 37:35; see also 38:9–15). Benjamin says, "I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17). A memorable aphorism is given by Lehi: "Adam fell that men might be; and men are, that they might have joy" (2 Ne. 2:25). Pithy sayings such as "fools mock, but they shall mourn" (Ether 12:26) and "wickedness never was happiness" (Alma 41:10) are often repeated by Latter-day Saints.

APOCALYPTIC LITERATURE. The vision in 1 Nephi 11–15 (sixth century B.C.) is comparable in form with early APOCALYPTIC literature. It contains a vision, is delivered in dialogue form, has an otherworldly mediator or escort, includes a commandment to write, treats the disposition of the recipient, prophesies persecution, foretells the judgment of the wicked and of the world, contains cosmic transformations, and has an otherworldly place as its spatial axis. Later Jewish developments of complex angelology, mystic numerology, and symbolism are absent.

STYLE AND TONE. Book of Mormon writers show an intense concern for style and tone. Alma desires to be able to "speak with the trump of God, with a voice to shake the earth," yet realizes that "I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me" (Alma 29:1–3). Moroni₂ expresses a feeling of inadequacy in writing: "Lord, the Gentiles will mock at these things, because of our weakness in writing. . . . Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words" (Ether 12:23–25; cf. 2 Ne. 33:1). Moroni's written words, however, are not weak. In cadences of ascending strength he boldly declares:

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? . . . Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish [Morm. 8:38, 9:26].

The styles employed by the different writers in the Book of Mormon vary from the unadorned to the sublime. The tones range from Moroni's strident condemnations to Jesus' humblest pleading: "Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive" (3 Ne. 9:14).

A model for communication is Jesus, who, Moroni reports, "told me in plain humility, even as a man telleth another in mine own language, concerning these things; and only a few have I written, because of my weakness in writing" (Ether 12:39–40). Two concepts in this report are repeated throughout the Book of Mormon—plain speech and inability to write about some things. "I have

spoken plainly unto you," Nephi says, "that ye cannot misunderstand" (2 Ne. 25:28). "My soul delighteth in plainness," he continues, "for after this manner doth the Lord God work among the children of men" (2 Ne. 31:3). Yet Nephi also delights in the words of Isaiah, which "are not plain unto you" although "they are plain unto all those that are filled with the spirit of prophecy" (2 Ne. 25:4). Containing both plain and veiled language, the Book of Mormon is a spiritually and literarily powerful book that is direct yet complex, simple yet profound.

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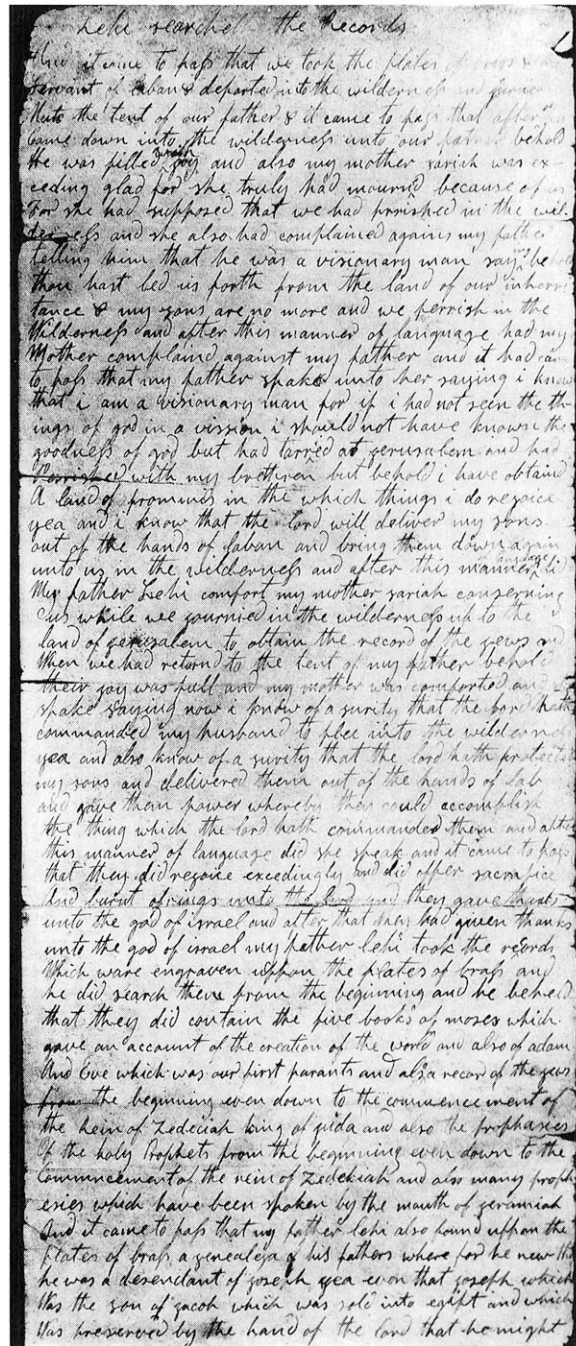
RICHARD DILWORTH RUST
DONALD W. PARRY

BOOK OF MORMON MANUSCRIPTS

The printed versions of the Book of Mormon derive from two manuscripts. The first, called the original manuscript (O), was written by at least three scribes as Joseph SMITH translated and dictated. The most important scribe was Oliver COWDERY. This manuscript was begun no later than April 1829 and finished in June 1829.

A copy of the original was then made by Oliver Cowdery and two other scribes. This copy is called the printer's manuscript (P), since it was the one normally used to set the type for the first (1830) edition of the Book of Mormon. It was begun in July 1829 and finished early in 1830.

The printer's manuscript is not an exact copy of the original manuscript. There are on the average three changes per original manuscript page.



A page from the original Book of Mormon manuscript, covering 1 Nephi 4:38–5:14. It shows how fluent Joseph Smith's dictation was. He did not change or revise the text as he dictated. Oliver Cowdery, one of his scribes, stated, "Day after day I continued, uninterrupted, to write from his mouth . . . a voice dictated by the inspiration of heaven."

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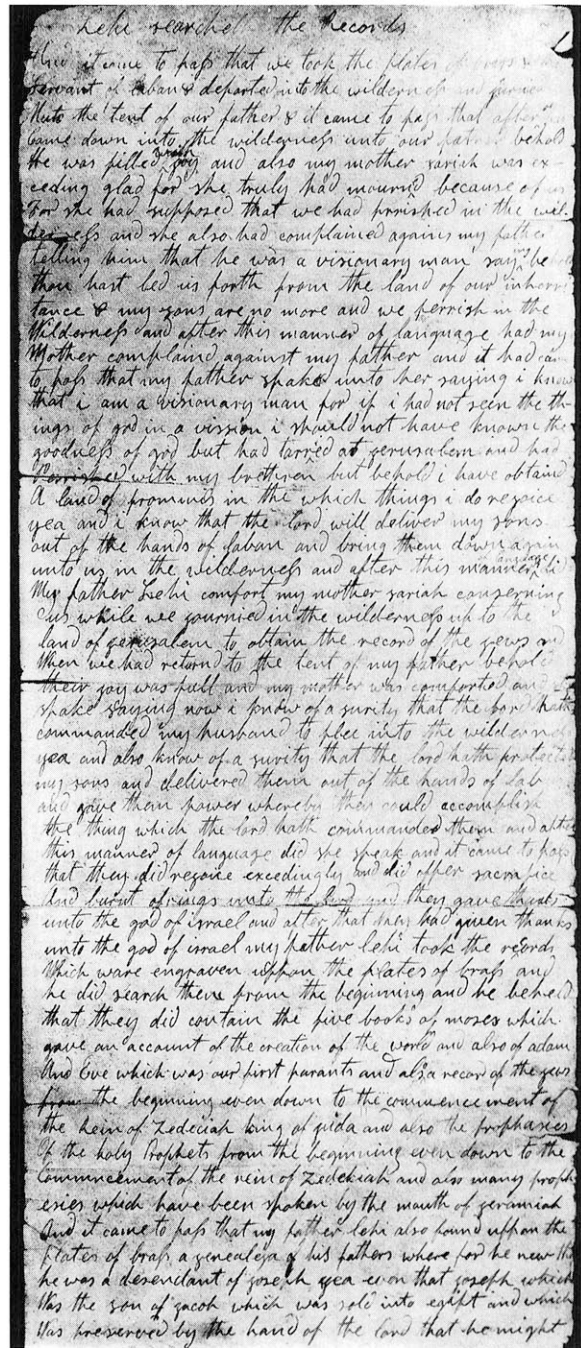
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A page from the original Book of Mormon manuscript, covering 1 Nephi 4:38–5:14. It shows how fluent Joseph Smith's dictation was. He did not change or revise the text as he dictated. Oliver Cowdery, one of his scribes, stated, "Day after day I continued, uninterrupted, to write from his mouth . . . a voice dictated by the inspiration of heaven."

These changes appear to be natural scribal errors; there is little or no evidence of conscious editing. Most of the changes are minor, and about one in five produce a discernible difference in meaning. Because they were all relatively minor, most of the errors thus introduced into the text have remained in the printed editions of the Book of Mormon and have not been detected and corrected except by reference to the original manuscript. About twenty of these errors were corrected in the 1981 edition.

The compositor for the 1830 edition added punctuation, paragraphing, and other printing marks to about one-third of the pages of the printer's manuscript. These same marks appear on one fragment of the original, indicating that it was used at least once in typesetting the 1830 edition.

In preparation for the second (1837) edition, hundreds of grammatical changes and a few textual emendations were made in P. After the publication of this edition, P was retained by Oliver Cowdery. After his death in 1850, his brother-in-law, David WHITMER, kept P until his death in 1888. In 1903 Whitmer's grandson sold P to the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, which owns it today. It is wholly extant except for two lines at the bottom of the first leaf.

The original manuscript was not consulted for the editing of the 1837 edition. However, in producing the 1840 edition, Joseph Smith used O to restore some of its original readings. In October 1841, Joseph Smith placed O in the cornerstone of the NAUVOO HOUSE. Over forty years later, Lewis Bidamon, Emma SMITH's second husband, opened the cornerstone and found that water seepage had destroyed most of O. The surviving pages were handed out to various individuals during the 1880s.

Today approximately 25 percent of the text of O survives: 1 Nephi 2 through 2 Nephi 1, with gaps; Alma 22 through Helaman 3, with gaps; and a few other fragments. All but one of the authentic pages and fragments of O are housed in the archives of the LDS Historical Department; one-half of a sheet (from 1 Nephi 14) is owned by the University of Utah.

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ROYAL SKOUSEN

BOOK OF MORMON NAMES

The Book of Mormon contains 337 proper names and 21 gentilics (or analogous forms) based on proper names. Included in this count are names that normally would not be called proper, such as kinds of animals, if they appear as transliterations in the English text and not as translations. Conversely, proper names that appear only in translation are not included, such as Bountiful and Desolation. Of these 337 proper names, 188 are unique to the Book of Mormon, while 149 are common to the Book of Mormon and the Bible. If the textual passages common to the Book of Mormon and the Bible are excluded, 53 names occur in both books.

It would seem convenient to divide the Book of Mormon collection or listing of names (onomasticon) into three groups because it mentions (1) JAREDITES, (2) the community founded by LEHI (which might be termed "Lehites"), and (3) the people referred to as the people of Zarahemla (who might be called "Mulekites"), each of which contributed to the history of the Book of Mormon and therefore to the list of proper names (*see* BOOK OF MORMON PEOPLES). While this grouping can be made with some degree of accuracy for Jaredite names, it is not easy to maintain the distinction between Lehite and Mulekite, because a portion of the Lehites united with the Mulekites sometime before 130 B.C.; practically nothing is known about Mulekite names before that time. For the present, Lehite and Mulekite names must be treated together. Given this grouping of the Book of Mormon onomasticon, 142 of the 188 unique Book of Mormon names are Lehite-Mulekite, 41 are Jaredite, and 5 are common to both groups.

Much preliminary work remains to be done on the Book of Mormon onomasticon. The transliteration system of the English text must be clarified: does the j of the text indicate only the Nephite phoneme /y/ or can it also represent /h/ in the name "Job," as it does once in the King James Version? A reliable critical analysis of the text is needed: what is the range of possible spellings of Cumorah that might indicate phonemic values? Linguistic phenomena beg explanation: there are no exclusively Book of Mormon names that begin with /b/; but several begin with /p/. Q and x do not occur in any Book of Mormon name. V, w, and y do not occur in any exclusively Book of Mormon name. D, f, and u do not begin any exclusively Book of Mormon name.

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est affinity with Semitic languages (*CWHN* 6:281–94). For instance, Abish and Abinadi resemble *ab*, father, names in Hebrew; Alma appears in a Bar Kokhba letter (c. A.D. 130) found in the Judean desert; Mulek could be a diminutive of West Semitic *mlk*, king; Omni and Limhi appear to have the same morphology as Old Testament Omri and Zimri; Jershon is remarkably close to a noun form of the Hebrew root *yrš* (see below). Some Lehite-Mulekite names more closely resemble Egyptian: Ammon, Korihor, Pahoran, and Paanchi (*CWHN* 5:25–34). Jaredite names exhibit no consistently obvious linguistic affinity.

Like proper names in most languages, the proper names of the Book of Mormon probably had semantic meanings for Book of Mormon peoples. Such meanings are evident from several instances wherein the Book of Mormon provides a translation for a proper name. For example, Irreantum means “many waters” (1 Ne. 17:5), and Rabbanah is interpreted as “powerful or great king” (Alma 18:13). The single greatest impediment to understanding the semantic possibilities for the Book of Mormon proper names remains the lack of the original Nephite text. The transliterations of the English text allow only educated conjectures and approximations about the nature of the names and their possible semantic range. In addition, such postulations, if to be of any value, must be based on a knowledge of the possible linguistic origins of the names, such as Iron Age Hebrew and Egyptian for Lehite and Mulekite names.

The proper names of the Book of Mormon can provide information about the text and the language(s) used to compose it. When studied with apposite methodology, these names testify to the ancient origin of the Book of Mormon. For example, Jershon is the toponym for a land given by the Nephites to a group of Lamanites as an inheritance; based on the usual correspondence in the King James Version of *j* for the Hebrew phoneme /y/, Book of Mormon Jershon could correspond to the Hebrew root *yrš* meaning “to inherit,” thus providing an appropriate play on words in Alma 27:22: “and this land Jershon is the land which we will give unto our brethren for an inheritance.” Similarly, one Book of Mormon name used for a man that might have seemed awkward, Alma, now is known from two second-century A.D. Hebrew documents of the Bar Kokhba period (Yadin, p. 176) and thus speaks for a strong and continuing Hebrew presence among Book of Mormon peoples.

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PAUL Y. HOSKISSON

BOOK OF MORMON NEAR EASTERN BACKGROUND

According to the Book of Mormon, the JAREDITES, the NEPHITES, and the “Mulekites” (see MULEK) migrated to the Western Hemisphere from the Near East in antiquity, a claim that has been challenged. While Book of Mormon students readily admit that no direct, concrete evidence currently exists substantiating the links with the ancient Near East that are noted in the book, evidence can be adduced—largely external and circumstantial—that commands respect for the claims of the Book of Mormon concerning its ancient Near Eastern background (*CWHN* 8:65–72). A few examples will indicate the nature and strength of these ties, particularly because such details were not available to Joseph Smith, the translator of the Book of Mormon, from any sources that existed in the early nineteenth century (see BOOK OF MORMON TRANSLATION BY JOSEPH SMITH).

1. LEHI (c. 600 B.C.) was a righteous, wellborn, and prosperous man of the tribe of Manasseh who lived in or near Jerusalem. He traveled much, had a rich estate in the country, and had an eye for fine metalwork. His family was strongly influenced by the contemporary Egyptian culture. At a time of mounting tensions in Jerusalem (the officials were holding secret meetings by night), he favored the religious reform party of Jeremiah, while members of his family were torn by divided loyalties. One of many prophets of doom in the land, “a visionary man,” he was forced to flee with his family, fearing pursuit by the troops of one Laban, a high military official of the city. Important records that Lehi needed were kept in the house of Laban (1 Ne. 1–5; *CWHN* 6:46–131; 8:534–35). This closely parallels the situation in Lachish at the time, as described in contemporary records discovered in 1934–1935 (H. Torczyner, *The Lachish Letters*, 2

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vols., Oxford, 1938; cf. *CWHN* 8:380–406). The Bar Kokhba letters, discovered in 1965–1966, recount the manner in which the wealthy escaped from Jerusalem under like circumstances in both earlier and later centuries (Y. Yadin, *Bar Kokhba*, Chaps. 10 and 16, Jerusalem, 1971; cf. *CWHN* 8:274–88).

2. Lehi's flight recalls the later retreat of the Desert Sectaries of the Dead Sea, both parties being bent on "keeping the commandments of the Lord" (cf. 1 Ne. 4:33–37; *Battle Scroll* [1QM] x.7–8). Among the Desert Sectaries, all volunteers were sworn in by covenant (*Battle Scroll* [1QM] vii.5–6). In the case of NEPHI₁, son of Lehi, he is charged with having "taken it upon him to be our ruler and our teacher. . . . He says that the Lord has talked with him . . . [to] lead us away into some strange wilderness" (1 Ne. 16:37–38). Later in the New World, Nephi, then MOSIAH₁, and then ALMA₁ (c. 150 B.C.) led out more devotees, for example, the last-named, to a place of trees by "the waters of Mormon" (2 Ne. 5:11–10; Omni 1:12–13; Mosiah 18). The organization and practices instigated by Alma are like those in the Old World communities: swearing in, baptism, one priest to fifty members, traveling teachers or inspectors, a special day for assembly, all labor and share alike, called "the children of God," all defer to one pre-eminent Teacher, and so on (Mosiah 18; 25). Parallels with the Dead Sea Scroll communities are striking, even to the rival Dead Sea colonies led by the False Teacher (*CWHN* 6:135–44, 157–67, 183–93; 7:264–70; 8:289–327).

3. "And my father dwelt in a tent" (1 Ne. 2:15). Mentioned fourteen times in 1 Nephi, the sheikh's tent is the center of everything. When Lehi's sons returned from Jerusalem safely after fleeing Laban's men and hiding in caves, "they did rejoice . . . and did offer sacrifices . . . on an altar of stones . . . and gave thanks" (1 Ne. 2:7; 5:9). Taking "seeds of every kind" for a protracted settlement, "keeping to the more fertile parts of the wilderness," they hunt along the way, making "not much fire," living on raw meat, guided at times by a "Liahona"—a brass ball "of curious workmanship" with two divination arrows that show the way. One long camping was "at a place we call Shazer" (cf. Arabic *shajer*, trees or place of trees); and they buried Ishmael at Nahom, where his daughters mourned and chided Lehi (1 Ne. 16; cf. Arabic *Nahm*, a moaning or sighing together, a chiding).



Canaanite horned altar or incense burner from Megiddo in ancient Palestine (c. 1900 B.C.) in the Rockefeller Museum, Jerusalem. This distinctive style of altar was also used by the Israelites (see Lev. 4:7; 1 Kings 1:50; 2:28). Courtesy LaMar C. Berrett.

Lehi vividly describes a *sayl*, a flash flood of "filthy water" out of a wadi or stream bed that can sweep one's camp away (1 Ne. 8:13, 32; 12:16), a common event in the area where he was traveling. At their first "river of water" Lehi recited a formal "*qasida*," an old form of desert poetry, to his sons Laman and Lemuel, urging them to be like the stream and the valley in keeping God's commands (1 Ne. 2). He describes the terror of those who in "a mist of darkness . . . did lose their way, wandered off and were lost." He sees "a great and spacious building," appearing to stand high "in the air . . . filled with people, . . . and their manner of dress was exceeding fine" (1 Ne. 8; cf. the "skyscrapers" of southern Arabia, e.g., the town of Shibam). The building fell in all its pride like the fabled Castle of Ghumdan. Other desert imagery abounds (*CWHN* 5:43–92).

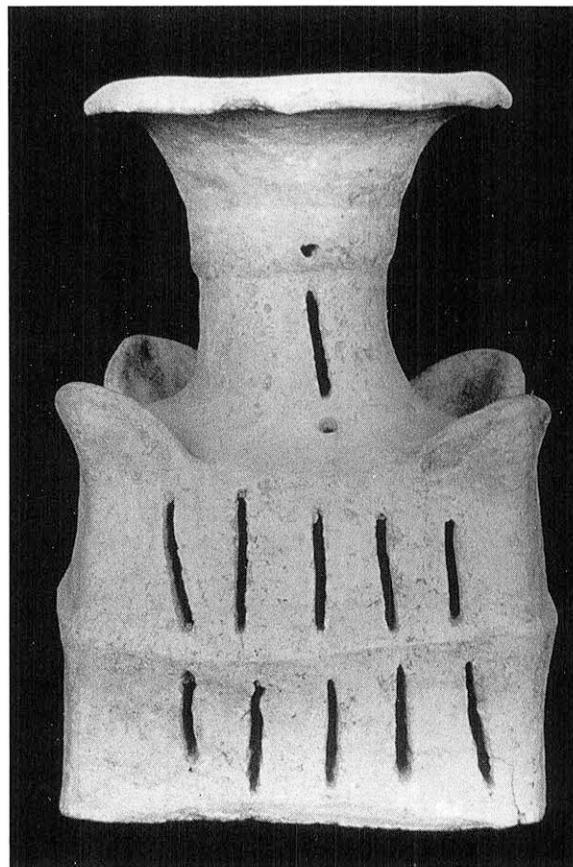
4. Among lengthier connected accounts, MORONI₁ (c. 75 B.C.), leading an uprising against an oppressor, "went forth among the people waving

the rent part of his garment" to show the writing on it (Alma 46:19–20). The legendary Persian hero Kawe did the same thing with his garment. The men of Moroni "came running, . . . rending their garments. . . as a covenant [saying] . . . may [God] cast us at the feet of our enemies . . . to be trodden underfoot" (Alma 46:21–22). Both the rending of and the treading on the garments were ancient practices (CWHN 6:216–18; 7:198–202; 8:92–95). The inscription on the banner, "in memory of our God, our religion, and our peace, our wives, and our children" (Alma 46:12), is similar to the banners and trumpets of the armies in the Dead Sea *Battle Scroll* ([1QM] iii.1–iv.2). Before the battle Moroni goes before the army and dedicates the land southward as Desolation, and the rest he named "a chosen land, and the land of liberty" (Alma 46:17). In the *Battle Scroll* ([1QM] vii.8ff.) the high priest similarly goes before the army and dedicates the land of the enemy to destruction and that of Israel to salvation (CWHN 6:213–16). Moroni compares his torn garment-banner to the coat of Joseph, half of which was preserved and half decayed: "Let us remember the words of Jacob, before his death . . . as this remnant of [the coat] hath been preserved, so shall a remnant of [Joseph] be preserved." So Jacob had both "sorrow . . . [and] joy" at the same time (Alma 46:24–25). An almost identical story is told by the tenth-century savant Tha'labi, the collector of traditions from Jewish refugees in Persia (CWHN 6:209–21; 8:249, 280–81).

5. There is a detailed description of a coronation in the Book of Mormon that is paralleled only in ancient nonbiblical sources, notably Nathan ha-Babli's description of the coronation of the Prince of the Captivity. The Book of Mormon version in Mosiah 2–6 (c. 125 B.C.) is a classic account of the well-documented ancient "Year Rite": (a) The people gather at the temple, (b) bringing firstfruits and offerings (Mosiah 2:3–4); (c) they camp by families, all tent doors facing the temple; (d) a special tower is erected, (e) from which the king addresses the people, (f) unfolding unto them "the mysteries" (the real ruler is God, etc.); (g) all accept the covenant in a great acclamation; (h) it is the universal birthday, all are reborn; (i) they receive a new name, are duly sealed, and registered in a national census; (j) there is stirring choral music (cf. Mosiah 2:28; 5:2–5); (k) they feast by families (cf. Mosiah 2:5) and return to their homes (CWHN 6:295–310).

This "patternism" has been recognized only since the 1930s.

6. The literary evidence of Old World ties with the Book of Mormon is centered on Egyptian influences, requiring special treatment. The opening colophon to Nephi's autobiography in the Book of Mormon is characteristic: "I, Nephi . . . I make it with mine own hand" (1 Ne. 1:1, 3). The characters of the original Book of Mormon writing most closely resemble Meroitic, a "reformed Egyptian" known from an Egyptian colony established on the upper Nile River in the same period (see ANTHON TRANSCRIPT; BOOK OF MORMON LANGUAGE). Proper names in the Book of Mormon include Ammon (the most common name in both 26th Dynasty Egypt [664–525 B.C.] and the Book of Mormon); Alma, which has long been derided for its usage as a man's name (now found in the Bar Kokhba letters as "Alma, son of Judah"); Aha, a



Similar to the horn altar from Israel is this four-cornered altar or incense burner from Oaxaca, Mexico, dating to the Monte Alban I period (c. 500–100 B.C.) Specimen in Museo-Frissell, Oaxaca, Mexico. Courtesy F.A.R.M.S.

Nephite general (cf. Egyptian *aha*, “warrior”); Paankhi (an important royal name of the Egyptian Late Period [525–332 B.C.]); Hermounts, a country of wild beasts (cf. Egyptian Hermonthis, god of wild places); Laman and Lemuel, “pendant names” commonly given to eldest sons (cf. Qabil and Habil, Harut and Marut); Lehi, a proper name (found on an ancient potsherd in Ebion Gezer about 1938); Manti, a form of the Egyptian god Month; Korihor (cf. Egyptian Herhor, Horihor); and Giddianhi (cf. Egyptian Djhwiti-ankhi, “Thoth is my life”), etc. (CWNH 5:25–34; 6:281–94; 7:149–52, 168–72; 8:281–82; see BOOK OF MORMON NAMES).

7. The authenticity of the GOLD PLATES on which the Book of Mormon was inscribed has often been questioned until the finding of the Darius Plates in 1938. Many other examples of sacred and historical writing on metal plates have been found since (C. Wright in *By Study and Also by Faith*, 2:273–334, ed. J. Lundquist and S. Ricks, Salt Lake City, 1990). The brass (bronze) plates recall the Copper Scroll of the Dead Sea Scrolls, the metal being used to preserve particularly valuable information, namely the hiding places of treasures—scrolls, money, sacred utensils—concealed from the enemy. The Nephites were commanded, “They shall hide up their treasures . . . when they shall flee before their enemies;” but if such treasures are used for private purposes thereafter, “because they will not hide them up unto [God], cursed be they and also their treasures” (Hel. 13:19–20; CWHN 5:105–107; 6:21–28; 7:56–57, 220–21, 272–74).

8. In sharp contrast to other cultures in the book, the JAREDITES carried on the warring ways of the steppes of Asia “upon this north country” (Ether 1, 3–6). Issuing forth from the well-known dispersion center of the great migrations in western Asia, they accepted all volunteers in a mass migration (Ether 1:41–42). Moving across central Asia they crossed shallow seas in barges (Ether 2:5–6). Such great inland seas were left over from the last ice age (CWHN 5:183–85, 194–96). Reaching the “great sea” (possibly the Pacific), they built ships with covered decks and peaked ends, “after the manner of Noah’s ark” (Ether 6:7), closely resembling the prehistoric “magur boats” of Mesopotamia. The eight ships were lit by shining stones, as was Noah’s Ark according to the Palestinian Tal-

mud, the stones mentioned in the Talmud and elsewhere being produced by a peculiar process described in ancient legends. Such arrangements were necessary because of “the furious wind . . . [that] did never cease to blow” (Ether 6:5, 8). In this connection, there are many ancient accounts of the “windflood”—tremendous winds sustained over a period of time—that followed the Flood and destroyed the Tower (CWHN 5:359–79; 6:329–34; 7:208–10).

9. The society of the Book of Ether is that of the “Epic Milieu” or “Heroic Age,” a product of world upheaval and forced migrations (cf. descriptions in H. M. Chadwick, *The Growth of Literature*, 3 vols., Cambridge, 1932–1940). On the boundless plains loyalty must be secured by oaths, which are broken as individuals seek ever more power and gain. Kings’ sons or brothers rebel to form new armies and empires, sometimes putting the king and his family under lifelong house arrest, while “drawing off” followers by gifts and lands in feudal fashion. Regal splendor is built on prison labor; there are plots and counterplots, feuds, and vendettas. War is played like a chess game with times and places set for battle and challenges by trumpet and messenger, all culminating in the personal duel of the rulers, winner take all. This makes for wars of extermination and total social breakdown with “every man with his band fighting for that which he desired” (Ether 7–15; CWHN 5:231–37, 285–307).

10. Elements of the archaic matriarchy were brought from the Old World by Book of Mormon peoples (Ether 8:9–10). For instance, a Jaredite queen plots to put a young successor on the throne by treachery or a duel, and then supplants him with another, remaining in charge like the ancient perennial Great Mother in a royal court (cf. CWHN 5:210–13). The mother-goddess apparently turns up also among the Nephites in a cult-place (Siron), where the harlot Isabel and her associates were visited by crowds of devotees (Alma 39:3–4, 11); Isabel was the name of the great hierodule of the Phoenicians (CWHN 8:542).

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HUGH W. NIBLEY

BOOK OF MORMON PEOPLES

At least fifteen distinct groups of people are mentioned in the Book of Mormon. Four (NEPHITES, LAMANITES, JAREDITES, and the people of Zarahemla [Mulekites]) played a primary role; five were of secondary concern; and six more were tertiary elements.

NEPHITES. The core of this group were direct descendants of NEPHI¹, the son of founding father LEHI. Political leadership within the Nephite wing of the colony was “conferred upon none but those who were descendants of Nephi” (Mosiah 25:13). Not only the early kings and judges but even the last military commander of the Nephites, MORMON, qualified in this regard (he explicitly notes that he was “a pure descendant of Lehi” [3 Ne. 5:20] and “a descendant of Nephi” [Morm. 1:5]).

In a broader sense, “Nephites” was a label given all those governed by a Nephite ruler, as in Jacob 1:13: “The people which were not Lamanites were Nephites; nevertheless, they were called [when specified according to descent] Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites.” It is interesting to note that groups without direct ancestral connections could come under the Nephite sociopolitical umbrella. Thus, “all the people of Zarahemla were numbered with the Nephites” (Mosiah 25:13). This process of political amalgamation had kinship overtones in many instances, as when a body of converted Lamanites “took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were called Nephites” (Mosiah 25:12). The odd phrase “the people of the Nephites” in such places as Alma 54:14 and Helaman 1:1 suggests a social structure where possibly varied populations (“the people”) were controlled by an elite (“the Nephites”).

Being a Nephite could also entail a set of religious beliefs and practices (Alma 48:9–10; 4 Ne. 1:36–37) as well as participation in a cultural tradition (Enos 1:21; Hel. 3:16). Most Nephites seem to have been physically distinguishable from the Lamanites (Jacob 3:5; Alma 55:4, 8; 3 Ne. 2:15).

The sociocultural and political unity implied by the use of the general title “Nephites” is belied by the historical record, which documents a long

series of “dissensions” within and from Nephite rule, with large numbers periodically leaving to join the Lamanites (Alma 31:8; 43:13; Hel. 1:15).

The Book of Mormon—a religiously oriented lineage history—is primarily a record of events kept by and centrally involving the Nephites. Since the account was written from the perspective of this people (actually, of its leaders), all other groups are understood and represented from the point of view of Nephite elites. There are only fragments in the Nephite record that indicate directly the perspectives of other groups, or even of Nephite commoners.

LAMANITES. This name, too, was applied in several ways. Direct descendants of Laman, Lehi’s eldest son, constituted the backbone of the Lamanites, broadly speaking (Jacob 1:13–14; 4 Ne. 1:38–39). The “Lemuelites” and “Ishmaelites,” who allied themselves with the descendants of Laman in belief and behavior, were also called Lamanites (Jacob 1:13–14). So were “all the dissenters of [from] the Nephites” (Alma 47:35). This terminology was used in the Nephite record, although one cannot be sure that all dissenters applied the term to themselves. However, at least one such dissenter, Ammoron, a Zoramite, bragged, “I am a bold Lamanite” (Alma 54:24).

Rulers in the Lamanite system appear to have had more difficulty than Nephite rulers in binding component social groups into a common polity (Alma 17:27–35; 20:4, 7, 9, 14–15; 47:1–3). They seem to have depended more on charisma or compulsion than on shared tradition, ideals, or an apparatus of officials. Whether a rule existed that Lamanite kings be descendants of Laman is unclear. Early in the second century B.C. two successive Lamanite kings were called Laman (Mosiah 7:21; 24:3); since this designation was being interpreted across a cultural boundary by a record keeper of Nephite culture, it is possible that “Laman” was really a title of office, in the same manner that Nephite kings bore the title “Nephi” (Jacob 1:9–11). Later, however, Lamoni, a local Lamanite ruler, is described as “a descendant of Ishmael,” not of Laman (Alma 17:21), and his father, king over the entire land of Nephi (originally a homeland of the Nephites, but taken and occupied by the Lamanites throughout much of the remainder of Book of Mormon history), would have had the same ancestry. Evidently, if there

was a rule that Laman's descendants inherit the throne, it was inconsistently applied. Moreover, Amalickiah and his brother, both Nephite dissenters, gained the Lamanite throne and claimed legitimacy (Alma 47:35; 52:3).

Repeatedly, the Lamanites are said to have been far more numerous than the Nephites (Jarom 1:6; Mosiah 25:3; Hel. 4:25), a fact that might appear to be inconsistent with the early Nephite characterization of them as savage hunters, which normally require much more land per person than farmers require (Enos 1:20; Jarom 1:6). The expression "people of the Lamanites" (Alma 23:9–12) may indicate that Lamanite elites dominated a disparate peasantry.

The few direct glimpses that Nephite history allows of the Lamanites indicate a level well beyond "savage" culture, though short of the "civilization" claimed for the Nephites. Perhaps their sophistication was due somewhat to the influence of Nephite dissenters among them (see Mosiah 24:3–7). Apparently some Lamanites proved apt learners from this source; moreover, those converted to the prophetic religion taught by Nephite missionaries are usually described as exemplary (Alma 23:5–7; 56; Hel. 6:1).

THE PEOPLE OF ZARAHLEMLA (MULEKITES). In the third century B.C., when the Nephite leader Mosiah₁ and his company moved from the land of Nephi down to the Sidon river, "they discovered a people, who were called the people of Zarahemla" (Omni 1:13–14) because their ruler bore that name. These people were descendants of a party that fled the Babylonian conquest of Jerusalem in 586 B.C., among whom was a son of the Jewish king Zedekiah, MULEK. Hence Latter-day Saints often refer to the descendants of this group of people as Mulekites, although the Book of Mormon never uses the term. When discovered by the Nephites around 200 B.C., this people was "exceedingly numerous," although culturally degenerate due to illiteracy and warfare (Omni 1:16–17). The Nephite account says the combined population welcomed Mosiah as king.

Mosiah found that the people of Zarahemla had discovered the last known survivor of the Jaredites shortly before his death. By that means, or through survivors not mentioned, elements of Jaredite culture seem to have been brought to the Nephites by the people of Zarahemla (CWHN 5:238–47). The fact that the people of Zarahemla

spoke a language unintelligible to the Nephites further hints at an ethnic makeup more diverse than the brief text suggests, which assumes a solely Jewish origin.

The Mulekites are little referred to later, probably because they were amalgamated thoroughly into eclectic Nephite society (Mosiah 25:13). However, as late as 51 B.C., a Lamanite affiliate who was a descendant of king Zarahemla attacked and gained brief control over the Nephite capital (Hel. 1:15–34).

JAREDITES. This earliest people referred to in the Book of Mormon originated in Mesopotamia at the "great tower" referred to in Genesis 11. From there a group of probably eight families journeyed to America under divine guidance.

The existing record is a summary by MORONI₂, last custodian of the Nephite records, of a history written on gold plates by Ether, the final Jaredite prophet, around the middle of the first millennium B.C. Shaped by the editorial hands of Ether, Moroni₂, and MOSIAH₂ (Mosiah 28:11–17), and by the demand for brevity, the account gives but a skeletal narrative covering more than two millennia of Jaredite history. Most of it concerns just one of the eight lineages, Jared's, the ruling line to which Ether belonged, hence the name Jaredites (see BOOK OF MORMON PLATES AND RECORDS).

Eventually a flourishing cultural tradition developed (Ether 10:21–27), although maintaining a viable population seems to have been a struggle at times (Ether 9:30–34; 11:6–7). By the end, millions were reported victims of wars of extermination witnessed by the prophet Ether (Ether 15:2). A single survivor, Coriantumr, the last king, was encountered by the people of Zarahemla sometime before 200 B.C., although it is plausible that several remote groups also could have survived to meld unnoticed by historians into the successor Mulekite and Lamanite populations.

SECONDARY GROUPS. The same seven lineage groups are mentioned among Lehi's descendants near the beginning of the Nephite record and again 900 years later (Jacob 1:13; Morm. 1:8). Each was named after a first-generation ancestor and presumably consisted of his descendants. Among the Nephites there were four: Nephites proper, Jacobites, Josephites, and Zoramites. Within the Lamanite faction, Laman's own descendants were joined by the Lemuelites and Ishmaelites. These divisions disappeared after the appearance of

Christ at Bountiful (there were neither “Lamanites, nor any manner of -ites” [4 Ne. 1:17]), but that descent was not forgotten, for the old lineages later reappeared (4 Ne. 1:20, 36–37). What might have happened was that some public functions that the groups had filled were taken over for several generations by the Christian church, which they all had joined. Based on analogy to social systems in related lands, it is possible that membership in these seven groups governed marriage selection and property inheritance, and perhaps residence (Alma 31:3). The Lemuelites evidently had their own city (Alma 23:12–13), and descent determined where the Nephites and the people of Zarahemla sat during Mosiah₂’s politico-religious assembly (Mosiah 25:4; cf. 25:21–23). Such functions may also have been filled by groups other than the seven lineages.

The seven lineage groups may be referred to as “tribes,” as in 3 Nephi 7:2–4. Immediately before the natural disasters that signaled the crucifixion of Jesus Christ, Nephite social unity collapsed, and they “did separate one from another into tribes, every man according to his family and his kindred and friends; . . . therefore their tribes became exceedingly great” (3 Ne. 7:2–4).

The **Jacobites** are always listed first of the three secondary peoples among the Nephites. They were descendants of Nephi’s younger brother, Jacob. Nothing is said of them as a group except that they were counted as Nephites politically and culturally. Since Jacob himself was chief priest under the kingship of his brother Nephi, and since he and his descendants maintained the religious records begun by Nephi, it is possible that the Jacobites as a lineage group bore some special priestly responsibilities.

The **Josephites** are implied to have been descendants of Joseph, Nephi’s youngest brother. The text is silent on any distinctive characteristics.

The **Zoramites** descended from Zoram, Laban’s servant who agreed under duress to join the party of Lehi following the slaying of Laban in Jerusalem (1 Ne. 4:31–37). Both early and late in the account (Jacob 1:13 and 4 Ne. 1:36), the Zoramites are listed in alignment with Nephi’s descendants, although around 75 B.C. at least some of them dissented for a time and joined the Lamanite alliance (Alma 43:4). As they were then “appointed . . . chief captains” over the Lamanite armies (Alma 48:5), they may earlier have played a formal military role among the Nephites. A reason for

their split with the Nephites was evidently recollection of what had happened to their founding ancestor: Ammoron, dissenter from the Nephites and king of the Lamanites in the first century B.C., recalled: “I am . . . a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem” (Alma 54:23).

During their dissidence, their worship, characterized as idolatrous yet directed to a god of spirit, was conducted in “synagogues” from which the wealthy drove out the poor (Alma 31:1, 9–11; 32:5). Their practices departed from both Nephite ways and the **LAW OF MOSES** (Alma 31:9–12). Shortly after the signs marking the birth of Christ and almost eight years after the earliest mention of their separation from the Nephites, these Zoramites were still dissident and were luring naive Nephites to join the Gadianon robbers by means of “lyings” and “flattering words” (3 Ne. 1:29). Yet two centuries later they were back in the Nephite fold (4 Ne. 1:36).

The list of secondary peoples among the Lamanites starts with the **Lemuelites**. Presumably they were the posterity of Lehi’s second eldest son, Lemuel. Nothing is said of the group as a separate entity other than routine listings among the Nephites’ enemies (Jacob 1:13–14; Morm. 1:8–9), although a “city of Lemuel” is mentioned in Alma 23:12.

The **Ishmaelites** were descendants of the father-in-law of Nephi and his brothers (1 Ne. 7:2–5). Why Ishmael’s sons (1 Ne. 7:6) did not found separate lineages of their own is nowhere indicated. As with the other secondary groups, there is little to go on in characterizing the Ishmaelites. At one time they occupied a particular land of Ishmael within the greater land of Nephi, where one of their number, Lamoni, ruled (Alma 17:21).

Somehow, by the days of Ammon and his fellow missionaries (first century B.C.), the Ishmaelites had gained the throne over the entire land of Nephi as well as kingship over some component kingdoms. (Alma 20:9 has the grand king implying that Lamoni’s brothers, too, were rulers.) Yet the king recited the familiar Lamanite litany of complaint about how in the first generation Nephi had “robbed our fathers” of the right to rule (Alma 20:13). Evidently he was a culturally loyal Lamanite even though of a minor lineage.

The final information known about both Ishmaelites and Lemuelites is their presence in the combined armies fighting against the Nephites in

Mormon's day (Morm. 1:8). Presumably their contingents were involved in the final slaughter of the Nephites at CUMORAH.

TERTIARY GROUPS. Six other groups qualify as peoples, even though they did not exhibit the staying power of the seven lineages.

The earliest described are the **people of Zeniff** (Zeniffites). Zeniff, a Nephite, about half a century after Mosiah had first discovered the people and land of Zarahemla, led a group out of Zarahemla who were anxious to resettle "the land of Nephi, or . . . the land of our fathers' first inheritance" (Mosiah 9:1). Welcomed at first by the Lamanites there, in time they found themselves forced to pay a high tax to their overlords. A long section on them in the book of Mosiah (Mosiah 9–24) relates their dramatic temporal and spiritual experiences over three generations until they were able to escape back to Zarahemla. There they became Nephites again, although perhaps they retained some residential and religious autonomy as one of the "seven churches" (Mosiah 25:23).

Two groups splintered off from the people of Zeniff. The **people of Alma**₁ were religious refugees who believed in the words of the prophet Abinadi and fled from oppression and wickedness under King Noah, the second Zeniffite king (Mosiah 18, 23–24). Numbering in the hundreds, they maintained independent social and political status for less than twenty-five years before escaping from Lamanite control and returning to Nephite territory, where they established the "church of God" in Zarahemla (Mosiah 25:18) but soon disappeared from the record as an identifiable group.

The second Zeniffite fragment started when the priests of King Noah, headed by Amulon, fled into the wilderness to avoid execution by their rebellious subjects. In the course of their escape, they kidnapped Lamanite women and took them as wives, thus founding the **Amulonites** in a land where they established their own version of Nephite culture (Mosiah 24:1). In time, they adopted the religious "order of Nehor" (see below), usurped political and military leadership, and "stirred up" the Lamanites to attack the Nephites (Alma 21:4; 24:1–2; 25:1–5). They and the Amalekites (see below) helped the Lamanites construct a city named Jerusalem in the land of Nephi. Judging from brief statements by the Nephites (Mosiah 12–13; Alma 21:5–10), both

Amulonites and Amalekites saw themselves as defenders of a belief system based on the Old Testament, which no doubt explains the naming of their city.

One of the earliest groups of Nephite dissenters was the **Amlicites**. Ambitious Amlici, a disciple of Nehor, likely claiming noble birth (Alma 51:8), gathered a large body of followers and challenged the innovative Nephite system of rule by judges instituted by Mosiah₂; Amlici wished to be king. When his aim was defeated by "the voice of the people," he plotted an attack coordinated with the Lamanites that nearly succeeded in capturing Zarahemla, the Nephite capital. Loyal forces under ALMA₂ finally succeeded in destroying or scattering the enemy (Alma 2:1–31). Amlici was slain, but the fate of his forces is unclear. Likely, elements of them went with the defeated Lamanite army to the land of Nephi. The name Amlicite is not used thereafter.

Another group of Nephite dissenters, the **Amalekites**, lived in the land of Nephi (Alma 21:2–3; 43:13). Their origin is never explained. However, based on the names and dates, it is possible that they constituted the Amlicite remnant previously mentioned, their new name possibly arising by "lamanitization" of the original. They were better armed than common Lamanites (Alma 43:20) and, like some Zoramites, were made military leaders within the Lamanite army because of their "more wicked and murderous disposition" (Alma 43:6). From the record of the Nephite missionaries, we learn that they believed in a god (Alma 22:7). Many of them, like the Amlicites, belonged to the religious order of Nehor and built sanctuaries or synagogues where they worshipped (Alma 21:4, 6). Like the Amulonites, they adamantly resisted accepting Nephite orthodox religion (Alma 23:14). Instead, they believed that God would save all people. From their first mention to the last, only about fifteen years elapsed.

During a fourteen-year mission in the land of Nephi, the Nephite missionaries Ammon and his brothers gained many Lamanite converts (Alma 17–26). A Lamanite king, Lamoni, who was among these converts, gave the Lamanite converts the name **Anti-Nephi-Lehies**. These people were singularly distinguished by their firm commitment to the gospel of Jesus Christ, including, most prominently, the Savior's injunctions to love one's enemies and not to resist evil (3 Ne. 12:39, 44; Matt. 5:39, 44). Ammon maintained that in Christlike

love this people exceeded the Nephites (Alma 26:33). After their conversion, the Book of Mormon says, they “had no more desire to do evil” (Alma 19:33) and “did not fight against God any more, neither against any of their brethren” (Alma 23:7). Having previously shed human blood, they covenanted as a people never again to take human life (Alma 24:6) and even buried all their weapons (Alma 24:17). They would not defend themselves when attacked by Lamanites, and 1,005 of them were killed (Alma 24:22). Ammon urged the vulnerable Anti-Nephi-Lehies to flee to Nephite territory. Among the Nephites they became known as the **people of Ammon** (or **Ammonites**; see Alma 56:57). They ended up in a separate locale within the Nephite domain, the land of Jereshon (Alma 27:26). Later, they moved en masse to the land of Melek (Alma 35:13), where they were joined from time to time by other Lamanite refugees.

Some years later, desiring to assist the Nephite armies in defending the land but not wishing to break their covenant (Alma 53:13), the people of Ammon sent 2,000 of their willing sons to be soldiers, since their sons had not taken the covenant of nonviolence that they had. These “two thousand stripling soldiers” (Alma 53:22) became known as the sons of Helaman, their Nephite leader, and had much success in battle (Alma 56:56). Although they were all wounded, none were ever killed, a remarkable blessing ascribed “to the miraculous power of God, because of their exceeding faith” (Alma 57:26; cf. 56:47).

According to Helaman 3:11, a generation later some of the people of Ammon migrated into “the land northward.” This is the last mention of them in the Book of Mormon.

OTHER GROUPS. Among the other groups mentioned in the Book of Mormon are the widespread secret combinations or “robbers.” Yet these groups do not qualify as “peoples” but as associations, which individuals could join or leave on their own volition.

Another group, the “order of Nehor,” was a cult centered around the ideas that priests should be paid and that God would redeem all people. They were not really a “people” in the technical sense—the term implies a biological continuity that a cult lacks.

The inhabitants of separate cities were also sometimes called peoples. Local beliefs and customs no doubt distinguished them from each

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BOOK OF MORMON PERSONALITIES

[*The experiences, thoughts, feelings, and personalities of several individuals are brought to light in the Book of Mormon. Jesus Christ is central in the book; see Jesus Christ in the Book of Mormon.*

The founding prophet was Lehi. For articles concerning him and members of his family, see Lehi; Laman; Nephi₁; Jacob; and Ishmael. Concerning Lehi’s wife, Sariah, and the other women of the Book of Mormon, see Women in the Book of Mormon.

The last Nephite king (153–90 B.C.) was Mosiah₂. For articles on his grandfather, father, and brother, see Mosiah₁, Benjamin, Helaman₁. From 90 B.C. to A.D. 321 the Nephite records were kept by descendants of Alma₁; see Alma₁, Alma₂, Helaman₂, Helaman₃, Nephi₂, Nephi₃, Nephi₄. The last Nephite prophets, military leaders, and historians were Mormon and his son, Moroni₂, named after an earlier chief captain Moroni₁.

Four other prophets figure prominently in the Book of Mormon; see Abinadi; Amulek; Samuel the Lamanite; and Brother of Jared. Prophets from the Old World quoted in the Book of Mormon include Ezias; Isaiah; Joseph; Moses; Neum; Zenock; and Zenos. Regarding the various groups of people in the Book of Mormon, see Book of Mormon Peoples; Jaredites; Lamanites; Mulek; and Nephites. See also Book of Mormon Names.]

BOOK OF MORMON PLATES AND RECORDS

The Book of Mormon is a complex text with a complicated history. It is primarily an abridgment of several earlier records by its chief editor and namesake, MORMON. All these records are referred to as “plates” because they were engraved on thin

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According to Helaman 3:11, a generation later some of the people of Ammon migrated into “the land northward.” This is the last mention of them in the Book of Mormon.

OTHER GROUPS. Among the other groups mentioned in the Book of Mormon are the widespread secret combinations or “robbers.” Yet these groups do not qualify as “peoples” but as associations, which individuals could join or leave on their own volition.

Another group, the “order of Nehor,” was a cult centered around the ideas that priests should be paid and that God would redeem all people. They were not really a “people” in the technical sense—the term implies a biological continuity that a cult lacks.

The inhabitants of separate cities were also sometimes called peoples. Local beliefs and customs no doubt distinguished them from each

other, but insufficient detail prohibits describing units of this scale.

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JOHN L. SORENSON

BOOK OF MORMON PERSONALITIES

[*The experiences, thoughts, feelings, and personalities of several individuals are brought to light in the Book of Mormon. Jesus Christ is central in the book; see Jesus Christ in the Book of Mormon.*

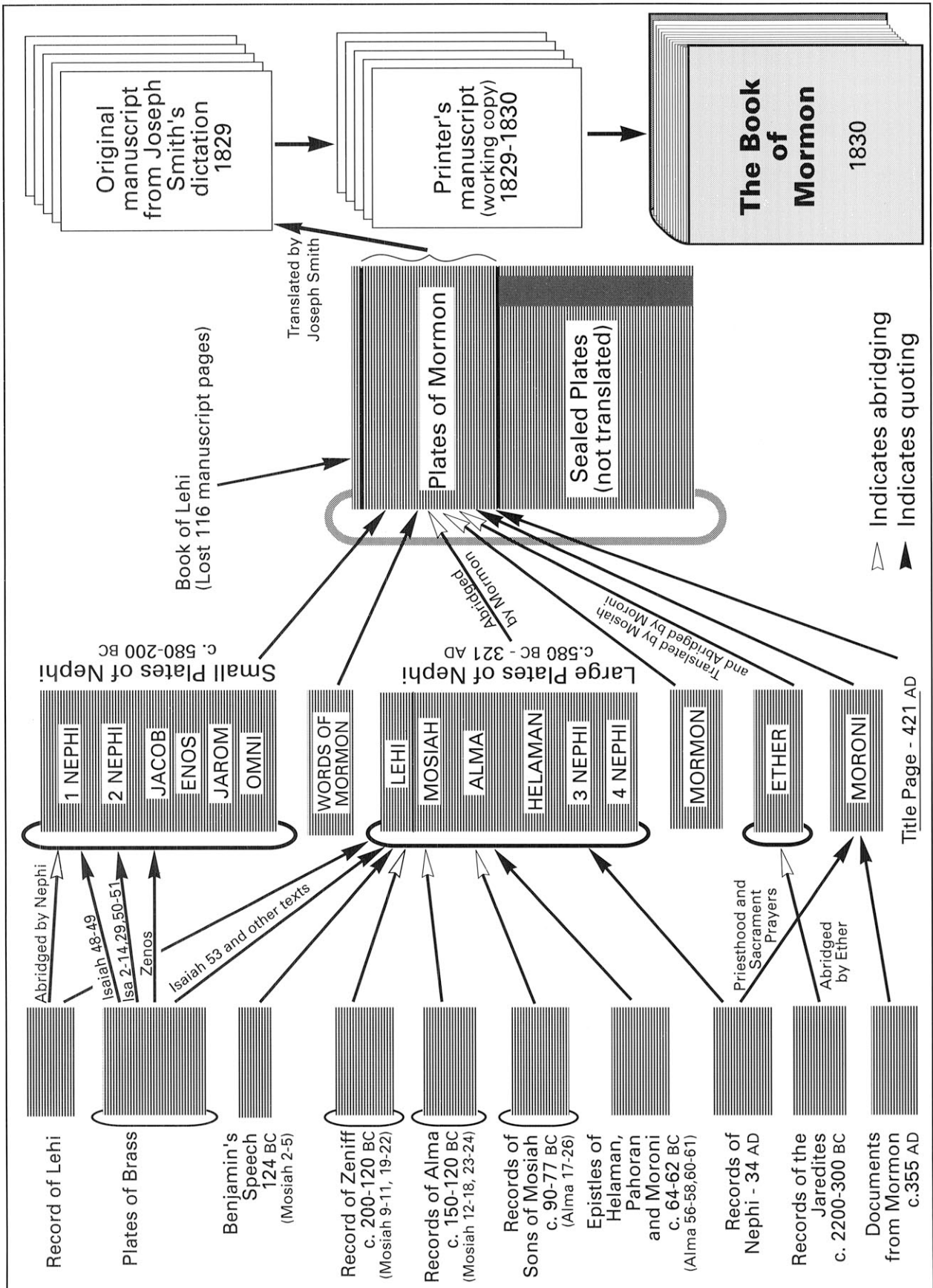
The founding prophet was Lehi. For articles concerning him and members of his family, see Lehi; Laman; Nephi₁; Jacob; and Ishmael. Concerning Lehi’s wife, Sariah, and the other women of the Book of Mormon, see Women in the Book of Mormon.

The last Nephite king (153–90 B.C.) was Mosiah₂. For articles on his grandfather, father, and brother, see Mosiah₁, Benjamin, Helaman₁. From 90 B.C. to A.D. 321 the Nephite records were kept by descendants of Alma₁; see Alma₁; Alma₂; Helaman₂; Helaman₃; Nephi₂; Nephi₃; Nephi₄. The last Nephite prophets, military leaders, and historians were Mormon and his son, Moroni₂, named after an earlier chief captain Moroni₁.

Four other prophets figure prominently in the Book of Mormon; see Abinadi; Amulek; Samuel the Lamanite; and Brother of Jared. Prophets from the Old World quoted in the Book of Mormon include Ezias; Isaiah; Joseph; Moses; Neum; Zenock; and Zenos. Regarding the various groups of people in the Book of Mormon, see Book of Mormon Peoples; Jaredites; Lamanites; Mulek; and Nephites. See also Book of Mormon Names.]

BOOK OF MORMON PLATES AND RECORDS

The Book of Mormon is a complex text with a complicated history. It is primarily an abridgment of several earlier records by its chief editor and namesake, MORMON. All these records are referred to as “plates” because they were engraved on thin

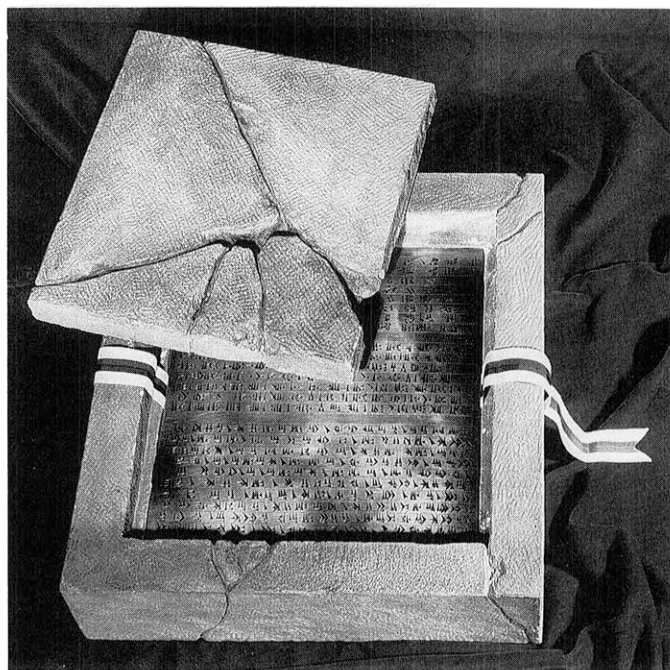


sheets of metal. Various source documents were used by Mormon in his compilation, leading to abrupt transitions and chronological disjunctions that can confuse readers. However, when one is aware of the history of the text, these are consistent and make good sense. The various plates and records referred to in the Book of Mormon and used in making it are (1) the plates of brass; (2) the record of LEHI; (3) the large plates of NEPHI₁; (4) the small plates of Nephi; (5) the plates of Mormon; and (6) the twenty-four gold plates of Ether.

THE GOLD PLATES. The GOLD PLATES that the Prophet Joseph SMITH received and translated were the plates of Mormon on which Mormon and his son MORONI₂ made their abridgment. Mormon, a prophet and military leader who lived at the end of the NEPHITE era (c. A.D. 385), was the penultimate custodian of the records of earlier Nephite prophets and rulers. In particular, he had the large plates of Nephi, which were the official Nephite chronicle and which he was commanded to continue (Morm. 1:4). He later made his own plates of Mormon, on which he compiled an abridgment of the large plates of Nephi (W of M 1:3–5; 3 Ne. 5:9–10), which covered 985 years of Nephite history, from Lehi's day to his. The large plates drew on still earlier records and the writings of various prophets and frequently included various source materials such as letters, blessings, discourses, and memoirs.

After Mormon had completed his abridgment through the reign of King BENJAMIN (c. 130 B.C.), he discovered the small plates of Nephi, a separate history of the same time period focusing on the spiritual events of those years and quoting extensively from the plates of brass. Inspired to add the small plates of Nephi to his own record, Mormon inserted a brief explanation for the double account of early Nephite history (W of M 1:2–9).

Mormon continued his abridgment, selecting from the large plates, paraphrasing, and often adding his own comments, extending the account down to his time. Anticipating death, he passed the plates to his son Moroni. Over the next few decades, Moroni wandered alone, making additions to his father's record, including two chapters now included in a book previously abridged by his



This gold plate of Darius proclaims his majesty and the vast extent of his Persian empire. It was buried in a neatly made stone box in 516–515 B.C. at Persepolis. This gold plate and its duplicate silver tablet were discovered in 1933. Similarly, the Nephites of the sixth century B.C. kept two sets of records on gold plates, one of which was buried in a stone box in 421 A.D. Courtesy Paul R. Cheesman.

father (Morm. 7–8) and an account of the JAREDITES that he had abridged from the twenty-four gold plates of Ether. He also copied an extensive vision of the last days that had been recorded by an early Jaredite prophet, the BROTHER OF JARED, and which Moroni was commanded to seal (Ether 4:4–5). He also added brief notes on church rituals (Moro. 1–6), a sermon and two letters from his father (Moro. 7–9), and an exhortation to future readers (Moro. 10). Finally, Moroni took this somewhat heterogeneous collection of records—the plates of Mormon, the small plates of Nephi, his abridgment of the plates of Ether, and the sealed portion containing the vision of the brother of Jared—and buried them in the earth. About 1,400 years later, in 1823, Moroni, now resurrected, appeared to the Prophet Joseph Smith and revealed the location of these records. The plates

of Mormon, which, except for the sealed portion, were subsequently translated by Joseph Smith, are known today as the gold plates.

The present English Book of Mormon, however, is not simply a translation of all those gold plates. Joseph Smith and Martin HARRIS began by translating the plates of Mormon, and when they had reached the reign of King Benjamin, they had 116 pages of translation. Harris borrowed these pages to show to his wife, then lost them, and they were never recovered (*see* MANUSCRIPT, LOST 116 PAGES). Joseph was commanded not to retranslate this material (D&C 10:30–46), but instead to substitute a translation of the parallel small plates of Nephi, which includes the books of 1 Nephi, 2 Nephi, Jacob, Enos, Jarom, and Omni. Thus, the present Book of Mormon contains only the second account of early Nephite history.

The translation continues from the rest of the plates of Mormon, which were abridged from the large plates of Nephi, and includes the books of Mosiah, Alma, Helaman, 3 Nephi, 4 Nephi, and Mormon (the last two chapters of which were written by Moroni). Next follow Moroni's abridgment of Jaredite history (the book of Ether) and his closing notes (the book of Moroni). Joseph Smith was commanded not to translate the sealed vision of the brother of Jared, which apparently made up a substantial portion of the gold plates (Ludlow, p. 320). Although Joseph Smith translated only from the gold plates, he and his associates saw many other records (*JD* 19:38; *Millennial Star* 40 [1878]:771–72).

THE PLATES OF BRASS. It is now known that many ancients of the Mediterranean area wrote on metal plates. "Where the record was one of real importance, plates of copper, bronze, or even more precious metal were used instead of the usual wooden, lead, or clay tablets" (*CWHN* 5:119; *see also* H. C. Wright, in *Journal of Library History* 16 [1981]:48–70). Such a metal record was in the possession of one Laban, a leader in Jerusalem in 600 B.C. How Laban obtained these plates and where they originally came from are not known. Several theories have been advanced, including the possibility that the plates of brass originated in the days of JOSEPH OF EGYPT (Ludlow, p. 56). The Book of Mormon indicates that Laban and his father had inherited and preserved the record because they were descendants of this Joseph (1 Ne. 5:16).

The Book of Mormon does tell how the prophet Lehi came to possess the plates of brass. After fleeing Jerusalem, Lehi was commanded by God to send his sons back to the city to obtain the plates from Laban. When he received them, Lehi found that they contained the five books of Moses, a record of the Jews from the beginning down to the reign of Zedekiah, the prophecies of the holy prophets for that same time period (including some of JEREMIAH's prophecies), and a genealogy of Lehi's fathers (1 Ne. 3–5).

Nephi and succeeding spiritual leaders highly valued the plates of brass. They were passed down by major prophets from Nephi to Mormon, and since they were written in an adapted form of Egyptian (*see* BOOK OF MORMON LANGUAGE), their keepers were taught to read that language (Mosiah 1:2–4). The plates of brass were the basic scriptures of the Nephite nation, and for centuries their prophets read them, quoted them in sermons, and excerpted material from them to enrich their own writings. For example, when the prophet ABINADI cited the Ten Commandments in a disputation with the priests of Noah, his knowledge of the Ten Commandments was due, at least indirectly, to the plates of brass (Mosiah 12–13). As MOSIAH₂ stated, "For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates" (Mosiah 1:4).

Book of Mormon records, particularly the small plates of Nephi, occasionally quote at length from the plates of brass, and these quotations include twenty-one complete chapters from Isaiah. Although the translation of these quotations generally follows the wording of the King James Version of the Bible, there are many significant differences, which may indicate the existence of older textual sources (Tvedtnes, pp. 165–77). It is also evident from the scriptural quotations in the Book of Mormon that the plates of brass contained a more extensive record of the writings of Hebrew prophets than does the present Old Testament. For example, the Book of Mormon includes prophecies of Joseph of Egypt that are not found in the Bible, as well as writings of ZENOS, ZENOCK, NEUM, and EZIAS, prophets who are not specifically named in the Old Testament.

THE RECORD OF LEHI. Unfortunately, Mormon's abridgment of the record of Lehi was the material translated in the 116 manuscript pages

that were lost, and consequently it is not available in the present Book of Mormon. Lehi wrote an account of his life and spiritual experiences that was included in the large plates of Nephi (1 Ne. 19:1). Mormon abridged this record in his plates, and Joseph Smith translated it, but since it was lost by Martin Harris, very little is now known about it except what can be inferred from references in other texts (Brown, pp. 25–32; see also the preface to the first edition [1830] of the Book of Mormon). When Nephi and JACOB cite the words of Lehi, they seem to be quoting from this now-lost text, and at least the first eight chapters of 1 Nephi (part of the small plates) appear to be based on the record of Lehi. Other passages in the small plates may also have been derived from that record.

THE LARGE PLATES OF NEPHI. Nephi began the large plates soon after his arrival in the New World. They were the official continuous chronicle of the Nephites from the time they left Jerusalem (c. 600 B.C.) until they were destroyed (A.D. 385). Apparently the large plates were divided into books, each named for its primary author. These plates “contained a ‘full account of the history of [Nephi’s] people’ (1 Ne. 9:2, 4; 2 Ne. 4:14; Jacob 1:2–3), the genealogy of Lehi (1 Ne. 19:2) and the ‘more part’ of the teachings of the resurrected Jesus Christ to the Nephite nation (3 Ne. 26:7)” (Ludlow, p. 57). Begun as basically a secular history, they later became a combined record, mingling a thousand years of Nephite history and religious experiences.

The large plates emphasize the covenants made with the house of Israel and quote messianic prophecies of Old World prophets not found in the Old Testament. This information was excerpted from the plates of brass that Lehi’s colony brought with it from Jerusalem. They also record wars and contentions, correspondence between military leaders, and information on various missionary journeys. The interventions and miraculous power of God permeate this history. The recorded sermons of King Benjamin, Abinadi, and ALMA₂ are indicative of these individuals’ deep understanding of the gospel of Jesus Christ and of their faith in his prophesied coming. These plates feature an account of the post-Resurrection ministry and teachings of Christ to the people of the western world (3 Ne. 11–28).

The large plates of Nephi were passed down from king to king until they came into the posses-

sion of Mosiah₂. He added such records as those of Zeniff and ALMA₁ to the large plates and then gave them to Alma₂. The plates subsequently passed through a line of prophets until Ammaron’s day in the early fourth century A.D. Ammaron chose Mormon, then only a child, to continue the record when he was mature. Mormon recorded the events of his day on the large plates and then used them as the source for his abridgment, which was later buried in the hill CUMORAH. Joseph Smith did not receive the large plates, but the Book of Mormon suggests that they may yet be published to the world (3 Ne. 26:6–10).

THE SMALL PLATES OF NEPHI. Approximately twenty years after beginning the large plates, Nephi was commanded to make another set of plates. This second set was to be reserved for an account of the ministry of his people (1 Ne. 9; 2 Ne. 5:28–33). They were to contain the things considered most precious—“preaching which was sacred, or revelation which was great, or prophesying” (Jacob 1:2–4).

The small plates were kept for over four centuries, not quite half the time covered by the large plates, by nine writers: Nephi, Jacob, Enos, Jarom, Omni, Amaron, Chemish, Abinadom, and Amaleki. All of these authors were the sons or brothers of their predecessors. Though these plates include the writings of many over a long time period, 80 percent of the text was written by Nephi, the first writer, and an additional 12 percent by his brother Jacob.

Mormon included the small plates with his record when he delivered the plates of Mormon to his son Moroni because their witness of Christ pleased him and because he was impressed by the Spirit of the Lord to include them “for a wise purpose” (W of M 1:3–7). However, since the small plates covered the historical period already recorded in his abridgment of the record of Lehi (namely, from Lehi down to the reign of King Benjamin) and since the book of Mosiah began with the end of King Benjamin’s reign, Mormon found it necessary to write a brief explanation to show how the small plates of Nephi connect with the book of Mosiah. He entitled this explanation “Words of Mormon.”

While the writers of the small plates recognized the need to provide a historical narrative, their main purpose was to talk of Christ, to preach of Christ, and to prophecy of Christ (2 Ne. 25:26).

Because Nephi was concerned with teaching his people the covenants and promises made to ancient Israel, he extracted these teachings from earlier prophets as recorded on the plates of brass. He quoted extensively from the prophet Isaiah (2 Ne. 12–24; cf. Isa. 2–14) and then wrote a commentary on it, predicting the future of Jews, Lamanites, and Gentiles and prophesying much that would happen in the latter days (2 Ne. 25–30).

Jacob continued his brother's approach by recording his own sermons and a long quotation from and explanation of a prophecy of Zenos. The writings of later authors in the small plates are much briefer and less concerned with spiritual matters.

Amaleki noted in his writings that the small plates were full and turned them over to King Benjamin (Omni 1:25, 30), who then possessed both the large and the small plates of Nephi, as well as the plates of brass. All these sets of plates were handed down from generation to generation until they were entrusted to Mormon.

THE PLATES OF MORMON. After Mormon received the plates, he made a new set on which he engraved his abridgment of the large plates of Nephi (3 Ne. 5:10–11). It is this abridgment plus some additions by Mormon's son Moroni that constitute the gold plates given to Joseph Smith. He described them as follows:

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved [Jessee, p. 214].

The descriptions reported by other witnesses add details which suggest that the plates were composed of a gold alloy (possibly tumbaga) and that they weighed about fifty pounds (Putnam, pp. 788–89, 829–31). Each plate was as thick as parchment or thick paper.

Most of the time, Mormon relied on the large plates of Nephi for his information. Much of the historical narrative in the Book of Mormon appears to be his paraphrase of earlier records, but occasionally first-person documents are worked into the text. For example, in Mosiah 9 and 10 the nar-

rative suddenly includes a first-person account of Zeniff (apparently an earlier document that Mormon simply copied), and then in chapter 11 Mormon's paraphrase resumes. In addition, many sermons, blessings, and letters appear to be reproduced intact.

Nevertheless, some passages can definitely be ascribed to Mormon: the abridgment of his contributions to the large plates (Morm. 1–7), his sermon and letters recorded by Moroni (Moro. 7–9), and the explanatory comments that he inserted into his narrative. In some of these interpolations he identifies himself (W of M; 3 Ne. 5:8–26; 26:6–12; 28:24; 4 Ne. 1:23), but it seems likely that the frequent “thus we see” comments are also Mormon attempting to stress matters of particular spiritual importance to his readers (e.g., Alma 24:19, 27; 50:19–23; Hel. 3:27–30; 12:1–2).

THE TWENTY-FOUR GOLD PLATES OF ETHER.

These twenty-four gold plates were a record of ancient Jaredites, inhabitants of the Americas before the Nephites. This particular people left the Tower of Babel at the time of the confusion of tongues. Their prophet-leaders were led to the ocean, where they constructed eight peculiar barges. These were driven by the wind across the waters to America, where the Jaredites became a large and powerful nation. After many centuries, wickedness and wars led to a final war of annihilation. During that final war, Ether, a prophet of God, wrote their history and spiritual experiences on twenty-four gold plates, perhaps relying on earlier Jaredite records (see J. Welch, “Preliminary Comments on the Sources behind the Book of Ether,” in *F.A.R.M.S. Manuscript Collection*, pp. 3–7. Provo, Utah, 1986).

After witnessing the destruction of his people, Ether hid the twenty-four gold plates. Many years later (c. 121 B.C.) they were discovered by a small Nephite exploring party and given to Mosiah₂, a prophet-king, who translated them into the Nephite language through the use of SEER STONES (Mosiah 8:8–9; 28:11–16). Much later (c. A.D. 400) Moroni abridged this history of the Jaredites as his father Mormon had intended, concentrating on spiritual matters and adding inspired commentaries. Moroni included this abridgment, now known as the book of Ether, with what he and his father had already written. (The twenty-four gold plates of Ether were not among the plates received by Joseph Smith.)

CHARACTERISTICS OF MORMON'S EDITING. The Book of Mormon is quite complicated. The foregoing summary of the plates and other records from which the book was derived is drawn from a number of scattered but consistent comments included in the present text. The narrative itself is often complex. For instance, in Mosiah 1–25, Mormon narrates the stories of three separate groups and subgroups of people—principally the people of Mosiah, of Limhi, and of Alma—with their respective histories and interactions with each other and with the Lamanites (*see* BOOK OF MORMON PEOPLES). The story might have been quite confusing, as it jumps from one people to another, and back and forth in time, but Mormon has kept it remarkably clear. Alma 17–26 is a lengthy flashback recounting the histories of several missionaries on the occasion of their reunion with old friends, and Alma 43–63 narrates the history of a war with the Lamanites, keeping straight the events that happened on two fronts.

Mormon's account might have been much more complex. He emphasizes that he is presenting less than one hundredth of the material available to him (e.g., W of M 1:5; 3 Ne. 26:6–7). Furthermore, his source materials give a lineage history of one family, Lehi and his descendants, and do not encompass all events in the ancient western world (Sorenson, 1985, pp. 50–56). Mormon further simplifies his record by continuing Jacob's practice of lumping diverse peoples into two major groups:

Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings [Jacob 1:13–14; *see also* Morm. 1:8–9].

The vast editing project that produced the Book of Mormon would require clear guidelines for selecting materials for inclusion. Mormon is quite explicit about the purpose of his abridgment. Like Nephi, he is writing a history to lead people to Christ, and he is writing specifically for the people of later times (2 Ne. 25:23; Morm. 7). The plates of Mormon were created to come forth in the latter days. Mormon is interested in pointing out the principles that will be of most use to such people, and his careful editing and his “thus” and

“thus we see” passages are all directed at making the moral lessons easier to identify and understand.

Finally, Mormon took his job as record keeper and abridger very seriously. He was commanded by God to make his record (title page to the Book of Mormon; 3 Ne. 26:12). Also, Nephite society had a strong tradition of the importance of written records, and this was one of the criteria by which they distinguished themselves from the more numerous Mulekites (Omni 1:14–19). Furthermore, the various plates seem to have been handed down from one prophet or king to another as sacred relics and symbols of authority (Mosiah 28:20; 3 Ne. 1:2). In addition, the Nephites had a ceremonial record exchange when different branches of the family were reunited (Mosiah 8:1–5; 22:14). Most important, the Nephites knew that they would be held responsible for and would be judged by what was written in the records, just as all people will be (2 Ne. 25:21–22; 33:10–15; Morm. 8:12).

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GRANT R. HARDY
ROBERT E. PARSONS

BOOK OF MORMON RELIGIOUS TEACHINGS AND PRACTICES

Most of the Book of Mormon is about a group of Israelites who were guided by prophets, had the doctrines and ordinances of the gospel of Jesus

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Most of the Book of Mormon is about a group of Israelites who were guided by prophets, had the doctrines and ordinances of the gospel of Jesus

Christ, but lived the law of Moses until the coming of Christ. After his resurrection, Jesus appeared to some of them, and organized his church, and for four generations they lived in peace and happiness. Many details about the religious teachings and practices of these people are found in the Book of Mormon. Latter-day Saints believe that these Christian teachings are applicable in the world today, both because the eternal DOCTRINE of God is as binding on one generation as on the next and because the contents of the Book of Mormon were selected and preserved by prophets with the modern world in mind. These teachings are also found in the revelations that established contemporary LDS practices and ordinances.

In 3 Nephi and Moroni, documents recorded by firsthand witnesses preserve many words of the resurrected Jesus and give the basic doctrines, covenants, and ordinances of his church. Some of the main points follow:

1. Jesus defined his doctrine. Ye must “repent, and believe in me . . . and be baptized in my name, and become as a little child. . . . This is my doctrine” (3 Ne. 11:32, 38–39). The promise is given that God will visit such people “with fire and with the Holy Ghost” (3 Ne. 11:35).

2. Jesus instructed the people to be baptized by immersion, and gave the words of the BAPTISMAL PRAYER (3 Ne. 11:26–27). Only those who were “accountable and capable of committing sin” were baptized (Moro. 8:9–15; cf. 6:3).

3. Jesus ordained twelve disciples and gave them AUTHORITY to baptize (3 Ne. 11:21–22). Moroni 2:2 preserves the words that Jesus spoke when he laid his hands on these disciples and gave them power to give the Holy Ghost (3 Ne. 18:36–37). The words the disciples used in subsequent ordinations of priests and teachers are found in Moroni 3:1–4.

4. The SACRAMENT PRAYERS are recorded in Moroni 4–5. The words of these prayers derive from the first-person expressions that Jesus spoke when he administered the sacrament in 3 Nephi 18:6–11.

5. The Nephite church met together often “to fast and to pray, and to speak one with another concerning the welfare of their souls, and . . . to partake of bread and wine, in remembrance of the Lord Jesus” (Moro. 6:5–6).

6. These Christians regularly renewed their covenant to keep the commandments Jesus had given them: for instance, to have no contention, anger, or derision; to offer a sacrifice of a broken heart and contrite spirit; to keep the law of chastity in thought and in deed; to love their enemies; to give sustenance to the poor; to do secret acts of charity; to pray alone and with others; to serve only God, not the things of the world; and to strive to become perfected like God and Jesus (3 Ne. 11–14; *see* SERMON ON THE MOUNT). They were promised that Jesus’ spirit would continue with them and that they would be raised up at the last day.

7. This church was led by Nephi³, one of the twelve disciples chosen by Jesus and sent out to preach the things they had heard him say and had seen him do (3 Ne. 27:1). The people were admonished to “give heed unto the words of these twelve” (3 Ne. 12:1).

8. At the Lord’s instruction, the church was called by the name of Jesus Christ, and members called on the Father in the name of Christ in all things (3 Ne. 27:8–9; *see* NAME OF THE CHURCH).

9. The disciples healed the sick and worked miracles in the name of Jesus (4 Ne. 1:5; *see* SICK, BLESSING THE).

10. They followed Jesus’ examples in prayer, reverencing and praising God, asking for forgiveness, and praying that the will of God would be done (3 Ne. 13:9–13; 19:16–35). The people were commanded to “pray in [their] families” (3 Ne. 18:21; *see* FAMILY PRAYER).

11. They had “all things common among them, every man dealing justly, one with another. . . . Therefore there were not rich and poor” (3 Ne. 26:19; 4 Ne. 1:3; *see* CONSECRATION).

12. As Jesus had instructed, his followers were strict in keeping iniquity out of their communities and synagogues, with “three witnesses of the church” being required to excommunicate offenders; nevertheless, all were helped, and those who sincerely repented were forgiven (3 Ne. 18:28–32; Moro. 6:7–8; *see* DISCIPLINARY PROCEDURES).

During the centuries before Christ, Nephite prophets had taught the fulness of the gospel and prepared the people for the coming of Jesus Christ. With respect to the points mentioned above, compare the following antecedents in Nephite history. Some can be traced back into an-

cient Israel; others were introduced at various times through inspiration or revelation:

1. The doctrine of Christ—faith in the Lord Jesus Christ, repentance, baptism, and the purging of sin by the fire of the Holy Ghost—was taught in the Book of Mormon as early as the time of Nephi₁ (2 Ne. 31). Nephite prophets frequently spoke about the “plan of redemption” or, as Alma called it, “the great plan of happiness” (Alma 42:8). They looked forward to the coming of God himself to earth to redeem mankind from their lost and fallen state. They knew that he would atone for the transgression of Adam and for all the sins of those who would “not procrastinate the day of [their] repentance” (Alma 34:33), and that all mankind would be physically resurrected and then judged according to the JUSTICE AND MERCY of God (Alma 40–42).

2. Covenantal baptisms were performed from the beginning of the record, notably by Alma₁ at the waters of Mormon (Mosiah 18). His baptismal prayer sought sanctification of the heart as the covenantor promised to serve God “even until death” so that he or she might be granted eternal life through the redemption of Christ (Mosiah 18:12–13). Alma’s group remained intact even after they took up residence among other Nephites, and those Nephites who submitted to baptism “after the manner he [had baptized] his brethren in the waters of Mormon” belonged to this church (Mosiah 25:18).

3. Centuries before the time of Christ, Nephite priests and teachers were consecrated (2 Ne. 5:26), appointed (Mosiah 6:3; Alma 45:22–23), or ordained by the laying-on of hands (Alma 6:1; cf. Num. 27:23). They watched over the church, stirred the people to remember their covenants (Mosiah 6:3), preached the law and the coming of the Son of God (Alma 16:18–19), and offered their firstlings in “sacrifice and burnt offerings according to the law of Moses” (Mosiah 2:3; cf. Deut. 15:19–23), which they understood to be a type of Christ (2 Ne. 11:4). Nephites and Lamanites had temples, the first one being built “after the manner of the temple of Solomon” (2 Ne. 5:16). The altar was a place of worship where the people assembled, “watching and praying continually, that they might be delivered from Satan, and from death, and from destruction” (Alma 15:17). Nephite priests also taught in synagogues, or gathering places, and ideally no one was excluded (2 Ne. 26:26; Alma 32:2–

12). Because they held the Melchizedek Priesthood (Alma 13:6–19), they could function in the ordinances of the Aaronic Priesthood even though they were not Levites. Nephite priests were ordained in a manner that looked “forward on the Son of God, [the ordination] being a type of his order” (Alma 13:16).

4. The covenantal language used by King BENJAMIN (c. 124 B.C.) was similar to the language of the Nephite sacrament prayers. Benjamin’s people witnessed that they were willing to keep God’s commandments, took upon them the name of Christ, and promised to “remember to retain the name written always in [their] hearts” (Mosiah 5:5–12; cf. Num. 6:27).

5. The Nephites gathered to fast and pray for spiritual blessings (Mosiah 27:22; Hel. 3:35). In addition, like their Israelite ancestors, they fasted in connection with mourning for the dead (Hel. 9:10; cf. 2 Sam. 3:35).

6. Covenant renewals were a long-standing part of the law of Moses, pursuant to which all men, women, and children were required to gather around the temple at appointed times to hear and recommit themselves to keep the law of God (Deut. 31:10–13; cf. Mosiah 2:5). Nephite religious law at the time of Alma₂ prohibited sorcery, idol worship, idleness, babbling, envy, strife, wearing costly apparel, pride, lying, deceit, malice, reviling, stealing, robbing, whoredom, adultery, murder, and all manner of wickedness (Alma 1:32; 16:18). In addition, Nephi₂ counseled against oppressing the poor, withholding food from the hungry, sacrilege, denying the spirit of prophecy, and deserting to the Lamanites (Hel. 4:12).

7. The righteous Nephites were accustomed to being led by prophets, inspired kings, high priests, and chief judges. These leaders kept the sacred records that were frequently cited in Nephite religious observances. The institutions of Nephite prophecy varied from time to time: some prophets were also kings; subsidiary prophets worked under King Benjamin (W of M 1:17–18); others, like ABINADI, were lone voices crying repentance. Their surviving messages, however, were constant and accurate: they preached the gospel and the coming of Christ, and they knew that when he came he would ordain twelve authorized leaders both in the East (1 Ne. 1:10; 11:29) and in the West (1 Ne. 12:7–10).

8. The name of Jesus Christ was revealed to the early Nephite prophets (2 Ne. 10:3; 25:19), and thereafter the Nephites prayed and acted in the name of Jesus Christ (2 Ne. 32:9; Jacob 4:6). Alma₁ called his followers “the church of Christ” (Mosiah 18:17).

9. Like the Israelite prophets, the Nephite prophets performed miracles in the name of the Lord. As had Elijah (1 Kgs. 17), for example, Nephi₂ closed the heavens and caused a famine (Hel. 11:4), and Nephi₃ raised the dead and healed the sick (3 Ne. 7:19–22).

10. The Nephites watched and prayed continually (Alma 15:17). They were counseled to pray three times a day—morning, noon, and night—for mercy, for deliverance from the power of the devil, for prosperity, and for the welfare of their families (Alma 34:18–25; cf. Ps. 55:17). They taught that effective prayer had to be coupled with charitable actions (Alma 34:26–29), which are necessary to retain a remission of sin (Mosiah 4:26).

11. Regarding wealth and possessions, many early Book of Mormon prophets condemned the evils of seeking power and riches. The cycle leading from prosperity to pride, wickedness, and then catastrophe was often repeated, echoing formulas characteristic of DEUTERONOMY. The righteous Nephites covenanted to give liberally to the poor and to bear one another’s burdens.

12. Typically, those who entered into the required covenant became “numbered” among the Nephites. If they transgressed, their names were “blotted out,” presumably being removed from a roster (Mosiah 5:11; 6:1). Detailed procedures for excommunicating transgressors were established by Alma₁, who was given authority by King MOSIAH₂ to judge members of the church. Forgiveness was to be extended “as often as [the] people repent” (Mosiah 26:29–30).

Teachings and practices such as these specifically prepared the way for the personal coming of Jesus Christ after his resurrection. Despite years of preparation, the immediate reaction of some of the Nephite multitude to the initial words of the resurrected Christ was still to wonder “what he would concerning the law of Moses” (3 Ne. 15:2). Even though the prophets had long explained the limited function of the law, it remained a sacred and integral part of their lives until it was fulfilled by Jesus (e.g., 2 Ne. 25:24–25; Alma 30:3; 3 Ne. 1:24).

When Jesus spoke, it became evident how old things “had become new” (3 Ne. 15:2).

The diversity of religious experience in the Book of Mormon is further seen in the great number of religious communities it mentions in varying situations. Outside of orthodox Nephite circles (whose own success varied from time to time), there were an extravagant royal cult of King Noah and his temple priests (Mosiah 11); a false, rivaling church in Zarahemla formed by Nehor (Alma 1); centers of worship among the Lamanites (Alma 23:2); the wicked and agnostic Korihor (Alma 30); an astounding aristocratic and apostate prayer stand (an elevated platform for a single worshipper) of the Zoramites (Alma 31:13–14); and secret combinations or societies with staunch oath-swearing adherents intent on murder and gain (3 Ne. 3:9). Frequent efforts were made by Nephite missionaries, such as Alma₂, Ammon, and Nephi₂, to convert people from these groups to the gospel of Jesus Christ and to organize them into righteous churches and communities. On occasion, the converts became more righteous than all their contemporaries. Even among the righteous, there were varying degrees of comprehension and knowledge, for the mysteries of God were imparted by God and his prophets according to the diligence of the hearers (Alma 12:9–11).

Many doctrinal points and practical insights fill the pages of the Book of Mormon. A few of them are the following: Alma₂ explains that by his suffering Jesus came to “know according to the flesh how to succor his people” (Alma 7:12). Alma₂ describes how faith may be nurtured into knowledge (Alma 32). Benjamin identifies sin as “rebellion against God” (Mosiah 2:36–37) and presents a hopeful outlook for all who will “yield to the enticings of the Holy Spirit and put off the natural man” (Mosiah 3:19). Alma₂ depicts the condition of spirits after death as they return to God, “who gave them life” (Alma 40:11). Jacob speaks poignantly of the nakedness of the unrepentant, who will stand filthy before the judgment of God (2 Ne. 9:14). Benjamin extols the “blessed and happy state” of the righteous who taste the love and goodness of God (Mosiah 2:41; 4:11). And Lehi states the purpose of existence: “Men are that they might have joy” (2 Ne. 2:25). The Book of Mormon teaches the one pathway to eternal happiness by numerous inspiring images, instructions, and examples.

Many Book of Mormon prophetic teachings have already been fulfilled (e.g., 1 Ne. 13; 2 Ne. 3;

Hel. 14), but several still look to the future. One reason some people were puzzled when Jesus declared he had fulfilled the law and the prophets was that many prophecies of Isaiah, Nephi¹, and others remained open—in particular, the Nephites had not yet been reunited with a redeemed people of Israel. Jesus explained: “I do not destroy that which hath been spoken concerning things which are to come” (3 Ne. 15:7). Yet to be fulfilled in the prophetic view of the Book of Mormon are promises that the branches of scattered Israel will be gathered in Christ and will combine their records into one (2 Ne. 29:13–14), that the remnants of Lehi’s descendants will be greatly strengthened in the Lord (2 Ne. 30:3–6; 3 Ne. 21:7–13), and that a great division will occur: a New Jerusalem will be built in the Western Hemisphere by the righteous (3 Ne. 21:23; Ether 13:1–9), while the wicked will be destroyed (1 Ne. 30:10). “Then,” Jesus said, “shall the power of heaven come down among them; and I also will be in the midst” (3 Ne. 21:25).

[See also Jesus Christ in the Book of Mormon.]

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In general, see Sidney B. Sperry, *Book of Mormon Compendium* (Salt Lake City, 1968); and Rodney Turner, “The Three Nephite Churches of Christ,” in *The Keystone Scripture*, ed. P. Cheesman, pp. 100–126 (Provo, Utah, 1988).

For a cultural anthropologist’s approach to Nephite religious institutions and practices, see John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City, 1985).

JOHN W. WELCH

BOOK OF MORMON STUDIES

Since the publication of the BOOK OF MORMON in 1830, a substantial amount of material analyzing, defending, and attacking it has been published. Studies of this complex record have taken various approaches, for the book itself invites close scrutiny and rewards patient and reflective research.

For most Latter-day Saints the primary purpose of scripture study is not to prove to themselves the truth of scriptural records—which they

already accept—but to gain wisdom and understanding about the teachings of these sacred writings and to apply in daily life gospel principles learned there. Because of the origins of the Book of Mormon, however, many people have also explored the secondary features of this document: its vocabulary, style, factual assertions, main themes, and subtle nuances.

Book of Mormon research has generally followed many of the same forms as biblical research. In both fields, writings range from expository texts to doctrinal, historical, geographical, textual, literary, and comparative commentaries. But there are also several salient differences. For example, unlike the authors of the Bible, the prophets, compilers, and abridgers of the Book of Mormon frequently state explicitly the dates when they worked, their purposes in writing, and the sources from which they drew, thus clarifying many compositional and interpretive issues; furthermore, academic and archaeological studies of the Book of Mormon are more limited than in biblical research because the earliest extant text is Joseph SMITH’s 1829 English translation and the precise locations of Book of Mormon settlements are unknown. Nevertheless, a significant number of internal and comparative analyses have been pursued. The works of the following individuals are most notable.

ALEXANDER CAMPBELL. The founder of the Disciples of Christ and a colleague of Sidney RIGDON before Rigdon converted to Mormonism, Alexander Campbell (1788–1866) composed a response to the Book of Mormon that he published on February 7, 1831, in his paper the *Millennial Harbinger* (reprinted as a pamphlet called *Delusions*). In it, Campbell challenged the idea that the Book of Mormon had been written by multiple ancient prophets and attacked the character of Joseph Smith. He said that the book was solely the product of Joseph Smith, written by him alone and “certainly conceived in one cranium” (p. 13). Campbell claimed that the book simply represents the reflections of Joseph Smith on the social, political, and religious controversies of his day: “infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of

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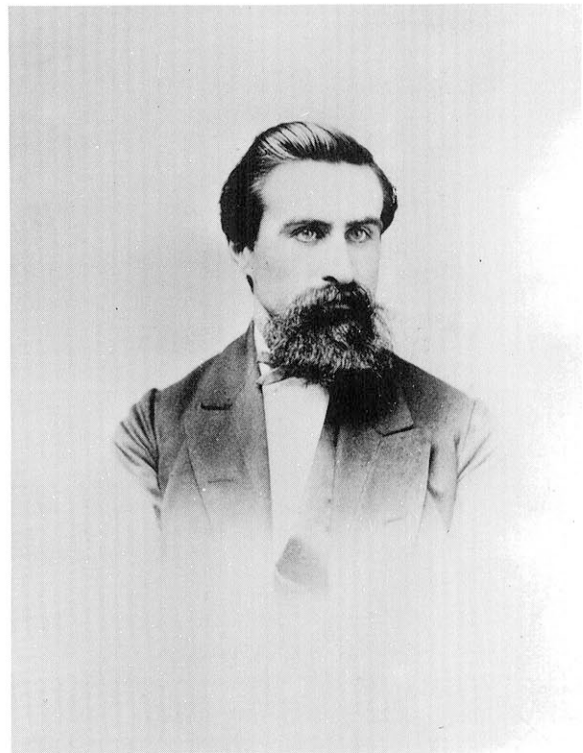
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freemasonry, republican government, and the rights of man" (p. 13). He also asserted that the Book of Mormon misunderstands Israelite and Jewish history (portraying the Nephites as Christians hundreds of years before the birth of Christ) and is written in abysmal English grammar. Campbell characterized Joseph Smith as a "knave" who was "ignorant" and "impudent" (p. 11; *see also* ANTI-MORMON PUBLICATIONS). *Delusions* is significant among Book of Mormon studies because in many ways it set the agenda for most subsequent critiques of the Book of Mormon (e.g., that the book derives from, or responds to, various trends in early-nineteenth-century upstate New York). Subsequently, however, Campbell changed his position, adopting the Spaulding-Rigdon theory, according to which Sidney Rigdon purloined a copy of a manuscript by Solomon Spaulding, developed from it what became the Book of Mormon, which he passed on to Joseph Smith in the late 1820s, and later pretended to have met Joseph for the first time in 1830 (*see* SPAULDING MANUSCRIPT).

ORSON PRATT. In *Divine Authenticity of the Book of Mormon* (1850–1851), a series of six pamphlets, Orson Pratt (1811–1881), a member of the Quorum of the Twelve Apostles, drew together early Latter-day Saint thinking about the Book of Mormon. He argued on logical grounds for the divine authenticity of the Book of Mormon, confronted criticisms of it, and presented evidence in favor of its truth, relying heavily on biblical and historical evidences. He did not discuss the contents of the Book of Mormon directly, but addressed ideas of other churches that hindered their acceptance, or even serious consideration, of the Book of Mormon.

The first three pamphlets discussed the nature of revelation, giving evidence to support Pratt's claim that continued communication from God is both necessary and scriptural. The final three pamphlets reported on many witnesses who received heavenly visions substantiating Joseph Smith's claims (*see* BOOK OF MORMON WITNESSES), and asserted that the divinity of the Book of Mormon is confirmed by many miracles, similar to those recorded in the Bible, experienced by Latter-day Saints. Finally, he appealed to prophetic evidence for the Book of Mormon, taken from Daniel and Isaiah. In an 1872 discourse, Pratt proposed a geography for the Book of Mormon that



George Reynolds (1842–1909) held many Church positions in England before coming to America in 1865. He served as secretary to the First Presidency until the end of his life and was called as one of the First Seven Presidents of the Seventy in 1890. He was the first to write extensive commentaries on the Book of Mormon. His Book of Mormon concordance required twenty-one years to produce. Courtesy University of Utah.

has greatly influenced LDS thinking (*see* BOOK OF MORMON GEOGRAPHY).

GEORGE REYNOLDS AND JANNE M. SJODAHL. During the nineteenth century, most defenses of, and attacks on, the Book of Mormon were based primarily on reason, on examinations of the environment contemporary with the book, or on the Bible. But George Reynolds (1842–1909) and Janne M. Sjodahl (1853–1939), in their seven-volume *Commentary on the Book of Mormon* (reissued 1955–1961), investigated the plausibility of the claims of the Book of Mormon by examining external evidences of a historical, cultural, linguistic, or religious nature from the Old World and the New. Although their examples and explanations are often not heavily documented and were sometimes mistaken, this work was the first major effort to study the cultural and historical contexts of the Book of Mormon (i.e., to place the book in a histor-

ical context by adducing relevant materials from the ancient world).

Whereas in *The Story of the Book of Mormon*, an earlier work, Reynolds had agreed with Orson Pratt on Book of Mormon geography, in their *Commentary* he and Sjodahl placed geography at a low level of priority and were interested primarily in establishing an internally consistent map of all Book of Mormon sites, without attempting to identify those sites with modern locations (Reynolds, pp. 19, 49, 301–330; Reynolds and Sjodahl, Vol. 1, pp. ix–xi). Reynolds eventually authored nearly three hundred articles and several Book of Mormon resource works. Sjodahl published *An Introduction to the Study of the Book of Mormon*, featuring a wide variety of cultural and linguistic theories.

B. H. ROBERTS. Among the most influential Latter-day Saint writers of his time, B. H. Roberts (1857–1933) wrote widely on a variety of Church-related topics, including the Book of Mormon. Like Reynolds and Sjodahl, he was interested not only in the theological implications of the Book of Mormon but also in its historical, geographical, and cultural setting (1909, Vol. 2, pp. 143–44, 162, 347–458; Vol. 3, pp. 3–92). Roberts was not afraid to ask difficult—and, for him, sometimes unanswerable—questions about the Book of Mormon, but affirmed his faith in the Book of Mormon to the end of his life (1985, pp. 61–148; J. Welch, *Ensign* 16 [Mar. 1986]:58–62).

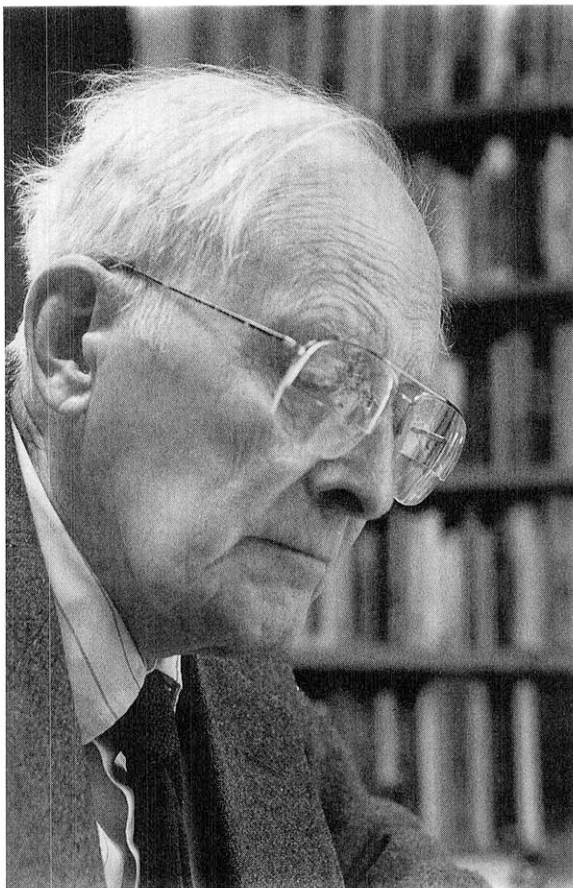
FRANCIS KIRKHAM. In his two-volume study *A New Witness for Christ in America* (1942), Francis Kirkham (1877–1972) examined the 1820s historical evidence relating to the coming forth of the Book of Mormon. Kirkham showed that the testimonies of Joseph Smith and his friends are consistent and coherent, while those of his enemies are frequently inconsistent and contradictory. He carefully documented how alternative explanations for the origin of the Book of Mormon sometimes changed or were abandoned. While favoring the traditional view of Book of Mormon origins, Kirkham allowed all to speak for themselves with little commentary. He liberally presented the primary materials, published and unpublished, from libraries and archives across the United States. His use of the widest available range of primary sources set a new standard in the study of the origins of the Book of Mormon.

Kirkham's second volume of *A New Witness*

for Christ in America (1951) examined the alternative explanations of Book of Mormon origins. Regarding the assertion that Joseph Smith wrote the book personally, Kirkham presented statements of some who knew Joseph well, with views representing both sides of the issue of whether he was capable of writing such a book. Kirkham also gave extensive evidence to show that the Spaulding hypothesis was fraught with difficulties. The theory provides only the most circumstantial and dubious evidence for Rigdon's theft of the manuscript and for his passing it on to Joseph Smith with no one else's knowledge. Even though the Spaulding hypothesis has fallen into disfavor as an explanation of the Book of Mormon during the past several decades, it is still occasionally revived.

HUGH W. NIBLEY. In his considerable corpus of writings on the Book of Mormon, written over a period of some forty years, Hugh W. Nibley (b. 1910) has taken several approaches, mainly historical contextualization based on the internal claims of the Book of Mormon as a document of people who come from the ancient Near East, but also testing the book for authenticity on the basis of internal evidence alone, and seeing the fateful collapse of mighty civilizations as an ominous warning to people today.

In *Lehi in the Desert* (1949–1952), after reviewing the great American archaeologist William F. Albright's criteria for determining the historical plausibility of ancient accounts, Nibley asks these questions about the story of Lehi: "Does it correctly reflect 'the cultural horizon and religious and social ideas and practices of the time'? Does it have authentic historical and geographical background? Is the *mise-en-scène* mythical, highly imaginative, or extravagantly improbable? Is its local color correct, and are its proper names convincing?" (CWHN 5:4). The proper approach to the Book of Mormon, according to Nibley, is simply to give the book the benefit of the doubt, granting that it is what it claims to be (a historically authentic ancient document of a people who originated in ancient Israel) and then testing the internal evidence of the book itself (names, cultural and religious ideas) against what can be known about the ancient Near East. When this is done, a picture emerges that is strikingly consistent with what can be determined about the ancient Near East. Most of Nibley's examples come from the Arabs, Egyptians, and Israelites.



Hugh W. Nibley (1910–), noted linguist and historian of religion, was one of the first to detect and explore numerous cultural similarities between ancient Near Eastern literatures and Book of Mormon texts. His candid wit and wide-ranging insights emphasize the relevance of the Book of Mormon to modern world circumstances (1989). Photographer: Mark A. Philbrick. Courtesy F.A.R.M.S.

With wit and erudition, Nibley argues against alternative explanations of the Book of Mormon. For example, in discussing Thomas O'Dea's environmentalist assertion that the book is obviously an American work, Nibley calls for greater specificity and uniqueness of the American sentiments that allegedly permeate the work (*CWHN* 8:185–86). With skillful parry and thrust, Nibley proceeds in his studies on the Book of Mormon, sometimes defending points in the book, sometimes taking the offensive against those who attack it, always enriching the reader's understanding of its setting. As a teacher, lecturer, and writer, Nibley has been widely influential on subsequent studies of the Book of Mormon.

JOHN L. SORENSON. Devoting his attention to Mesoamerica in an effort to understand better the geographical, anthropological, and cultural setting of BOOK OF MORMON PEOPLES, John L. Sorenson (b. 1924) examines the text of the Book of Mormon. He carefully analyzes the Mesoamerican evidence, particularly the geography, climatic conditions, modes of life and warfare, and archaeological remains in *An Ancient American Setting for the Book of Mormon*, in order to create a plausible, coherent matrix for understanding the book. With regard to Book of Mormon geography, Sorenson concludes that the events recorded in the Book of Mormon occurred in a fairly restricted area of southern Mexico and Guatemala:

The narrow neck of land is the Isthmus of Tehuantepec. The east sea is the Gulf of Mexico or its component, the Gulf of Campeche. The west sea is the Pacific Ocean to the west of Mexico and Guatemala. The land southward comprises that portion of Mexico east and south of the Isthmus of Tehuantepec. . . . The land northward consists of part of Mexico west and north of the Isthmus of Tehuantepec. . . . The final battleground where both Jaredite and Nephite peoples met their end was around the Tuxtla Mountains of south-central Veracruz [pp. 46–47].

An Ancient American Setting for the Book of Mormon has placed the study of the ancient American background of the Book of Mormon on a scholarly footing as no previous work (see BOOK OF MORMON GEOGRAPHY).

CURRENT DIRECTIONS IN BOOK OF MORMON STUDIES. Much of the scholarly work on the Book of Mormon has been devoted to a fuller understanding of its theological riches or concerned with applying the Book of Mormon principle to “liken all scriptures unto us” (1 Ne. 19:23). Some of the recent publications of the Religious Studies Center at Brigham Young University have focused on various theological aspects of the Book of Mormon and on seeking life applications from the book (e.g., essays by various authors in Cheesman, in McConkie and Millet, and in Nyman and Tate).

Following the lead of Nibley, Sorenson, and others, several recent studies on the Book of Mormon have been concerned with enhancing an understanding of its Old World background and American setting. The research and publications of the Foundation for Ancient Research and Mormon

Studies (F.A.R.M.S.), the Society for Early Historic Archaeology (SEHA), and the Archaeological Research Institute have been particularly concerned with the historical and geographic context of the Book of Mormon.

In certain circles, one of the major focuses in current Book of Mormon studies is concerned with its historicity. Whereas in the past, positions on the Book of Mormon divided themselves roughly between those who accepted it as an inspired and historically authentic ancient document and those who rejected it in both these regards, several different lines of approach have developed.

According to one view—a position that has existed since even before its first publication—the Book of Mormon is a conscious fabrication of Joseph Smith. Those holding to this view see the book as reflecting no inspiration and having no historical value, although they may see some religious value in it as a statement of Joseph Smith's religious feelings. The assumption underlying this view may be either a doctrinaire rejection of divine intervention in human affairs or a specific rejection of Joseph Smith's claims to experience with the divine. Those maintaining this position may accept either the Spaulding theory or, more commonly, various environmentalist explanations for the contents of the book (see VIEW OF THE HEBREWS). One environmentalist explanation that has attracted some interest in the recent past among both believers and nonbelievers is based on the purported "magic worldview" that suffused the environment in which Joseph Smith grew up. However, this position has been heavily criticized and has not been widely received.

Another view of the Book of Mormon accepts its inspiration but rejects its historical authenticity, seeing it as in some sense inspired but not the product of antiquity, coming rather from the pen of Joseph Smith.

A third position accepts parts of the Book of Mormon as ancient, but views other parts of the book as inspired expansions on the text. This view has suffered because a concession that any part of the book is authentically ancient (and beyond the powers of Joseph Smith to have established through research) seems an admission that the Book of Mormon is what it claims to be and what has traditionally been claimed for it: that it is ancient.

While these views have been articulated by some members in the LDS community, the major-

ity of LDS students of the Book of Mormon accept the traditional view of its divine authenticity and study it as both an ancient document and a tract for modern days, thereby enhancing their appreciation of, and benefit from, the book.

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BOOK OF MORMON TRANSLATION BY JOSEPH SMITH

By its own terms, the Book of Mormon is a translation of an ancient book; yet Joseph SMITH knew no ancient languages at the time he dictated this text to his scribes. He and several of his close associates testified that the translation was accomplished “by the gift and power of God” (*HC* 1:315; see also *D&C* 1:29; 20:8).

Little is known about the translation process itself. Few details can be gleaned from comments made by Joseph’s scribes and close associates. Only Joseph Smith knew the actual process, and he declined to describe it in public. At a Church conference in 1831, Hyrum Smith invited the Prophet to explain more fully how the Book of Mormon came forth. Joseph Smith responded that “it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon; and . . . it was not expedient for him to relate these things” (*HC* 1:220).

Much is known, however, about when and where the work of translation occurred. The events are documented by several independent firsthand witnesses. Joseph Smith first obtained the GOLD PLATES at the hill CUMORAH in New York, in the early morning hours of September 22, 1827. To avoid local harassment and mobs, he moved to HARMONY, PENNSYLVANIA, in December 1827. There he copied and translated some of the characters from the plates, with his wife Emma and her brother Reuben Hale acting as scribes. In 1856, Emma recalled that Joseph dictated the translation to her word for word, spelled out the proper names, and would correct her scribal errors even though he could not see what she had written. At one point while translating, Joseph was surprised to learn that Jerusalem had walls around it (E. C. Briggs, “Interview with David Whitmer,” *Saints’ Herald* 31 [June 21, 1884]:396–97). Emma was once asked in a later interview if Joseph had read from any books or notes while dictating. She answered, “He had neither,” and when pressed, added: “If he had anything of the kind he could not have concealed it from me” (*Saints’ Herald* 26 [Oct. 1, 1879]:290).

Martin HARRIS came to Harmony in February 1828, and shortly afterward took a transcript and translation of some of the characters to New York City, where he showed them to Professor Charles

Anthon at Columbia College (see ANTHON TRANSCRIPT). He returned fully satisfied that Joseph was telling the truth, and from April 12 to June 14, 1828, Harris acted as scribe while Joseph Smith translated the book of Lehi.

On June 15, 1828, Joseph and Emma’s first son was born but died a few hours later. About July 15, Joseph learned that Martin Harris had lost the 116 pages they had translated (see MANUSCRIPT, LOST 116 PAGES), and subsequently the angel MORONI took the plates and the interpreters temporarily from Joseph, who was chastened but reassured by the Lord that the work would go forth (*D&C* 3:15–16).

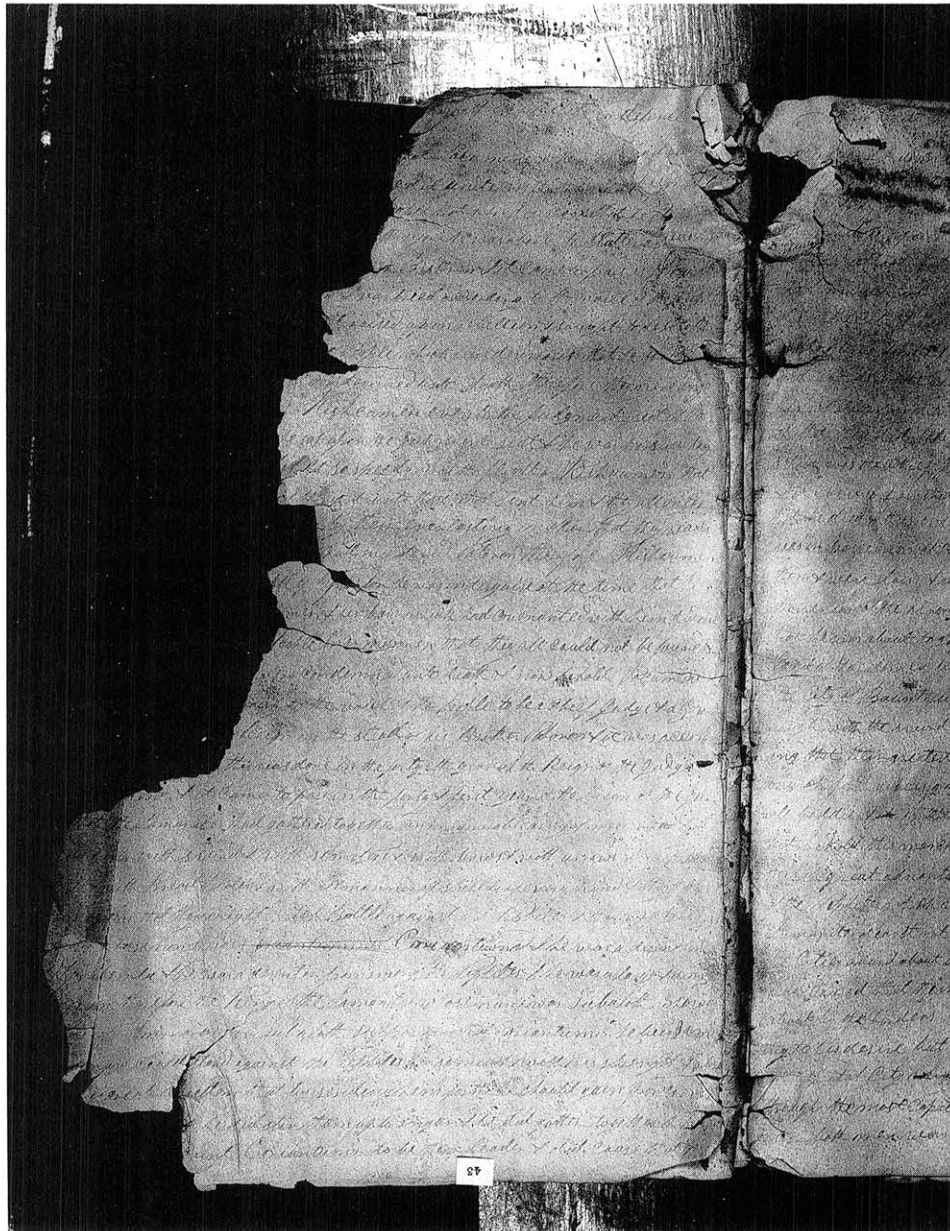
On September 22, 1828, the plates and translation tools were returned to Joseph Smith, and during that winter he translated “a few more pages” (*D&C* 5:30). The work progressed slowly until April 5, 1829, when Oliver COWDERY, a school teacher who had seen the Lord and the plates in a vision (*PWJS*, p. 8), arrived in Harmony and offered his scribal services to Joseph. Virtually all of the English text of the Book of Mormon was then translated between April 7 and the last week of June, less than sixty working days.

The dictation flowed smoothly. From the surviving portions of the Original Manuscript it appears that Joseph dictated about a dozen words at a time. Oliver would read those words back for verification, and then they would go on. Emma later added that after a meal or a night’s rest, Joseph would begin, without prompting, where he had previously left off (*The Saints’ Herald* 26 [Oct. 1, 1879]:290). No time was taken for research, internal cross-checking, or editorial rewriting. In 1834 Oliver wrote: “These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth as he translated” (*Messenger and Advocate* 1 [Oct. 1834]:14).

During April, May, and June 1829, many events occurred in concert with the translation of the Book of Mormon. By May 15, the account of Christ’s ministry in 3 Nephi had been translated. That text explicitly mentions the necessity of being baptized by proper authority, and this injunction inspired Joseph Smith and Oliver Cowdery to pray, leading to the restoration of the Aaronic Priesthood on May 15 (*JS—H* 1:68–74) and of the Melchizedek Priesthood soon afterward (see AARONIC PRIESTHOOD: RESTORATION OF;

MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Time was also required for trips to Colesville, New York, for supplies (thirty miles away); to earn money to purchase paper; to obtain a federal copyright on June 11, 1829; to baptize Samuel and Hyrum Smith; to preach to several interested people; and, during the first week of June, to move by

buckboard over 100 miles to the Peter Whitmer farm in Fayette, New York, where about 150 final pages were translated, with some of the Whitmers also acting as scribes. The work was completed before the end of June, at which time the Three and the Eight Witnesses were allowed to see the plates (see BOOK OF MORMON WITNESSES).



The original manuscript for Helaman 1:15–16 shows how the name “Coriantumr” was first written by Oliver Cowdery phonetically but was then crossed out and spelled correctly on the same line as the translation progressed. Witnesses stated that Joseph Smith spelled the proper names that he translated.

Most evidence supports the idea that Joseph and Oliver began their work in April 1829 with the speech of BENJAMIN (Mosiah 1–6), translated to the end of the book of Moroni in May, then translated the Title Page, and finally translated the small plates of Nephi (1 Nephi–Omni) and the Words of Mormon before the end of June (Welch and Rathbone). The text of the Title Page, “the last leaf” of the plates of Mormon (HC 1:71), was used as the book’s description on the copyright form filed on June 11, 1829.

Many factors, including divine sources of knowledge and Joseph’s own spiritual efforts and personal vocabulary, apparently played their roles in producing the English text of the Book of Mormon. Some accounts emphasize the divine factor. Years later, David WHITMER indicated that words would appear to Joseph on something resembling a piece of parchment and that he would read the words off to his scribe (*An Address to All Believers in Christ*, 1887, p. 12). Other accounts indicate that human effort was also involved. When Oliver Cowdery attempted to translate in April 1829, he was told by the Lord: “You must study it out in your mind; then you must ask me if it be right” (D&C 9:8). According to David Whitmer, Joseph could only translate when he was humble and faithful. One morning something had gone wrong about the house; Joseph could not translate a single syllable until he went into an orchard, prayed, and then he and Emma made amends (CHC 1:131). Joseph’s ability to translate apparently increased as the work progressed.

Most reports state that throughout the project Joseph used the “Nephite interpreters” or, for convenience, he would use a SEER STONE (see CHC 1:128–30). Both instruments were sometimes called by others the URIM AND THUMMIM. In 1830, Oliver Cowdery is reported to have testified in court that these tools enabled Joseph “to read in English, the reformed Egyptian characters, which were engraved on the plates” (Benton, *Evangelical Magazine and Gospel Advocate* 2 [Apr. 9, 1831]:15). In an 1891 interview, William Smith indicated that when his brother Joseph used the “interpreters” (which were like a silver bow twisted into the shape of a figure eight with two stones between the rims of the bow connected by a rod to a breastplate), his hands were left free to hold the plates. Other late reports mention a variety of further details, but they cannot be historically confirmed or denied.

Regarding the nature of the English translation, its language is unambiguous and straightforward. Joseph once commented that the book was “translated into our own language” (TPJS, p. 17; cf. D&C 1:24). In several chapters, for good and useful reasons, this meant that the language would follow the King James idiom of the day (see CWHN 8:212–16; Welch, 1990, pp. 134–63). It also assured that the manuscript would contain human misspellings and grammatical oddities, implying that if it had been translated in another decade its phraseology and vocabulary might have been slightly different.

At the same time, circumstantial evidence in the English text suggests that the translation was quite precise. For example, the independent and identical translations of 1 Nephi 1:8 and of Alma 36:22 (precisely quoting twenty-one of Lehi’s words in 1 Nephi 1:8) typify the internal accuracy manifested in this long and complex record. Moreover, several formulaic terms, Hebraisms, stylistic indications of multiple authorship, varieties of parallelism and extended chiasmus (see BOOK OF MORMON AUTHORSHIP; BOOK OF MORMON LITERATURE), as well as certain Semitic proper names and some textual variants, not at all evident from the King James Bible, corroborate the claim that the translation was faithful to a consistent underlying text.

Naturally, it is rarely possible to translate exactly the same range of meanings, word for word, from one language into another, and thus opinions have varied about the nature of the correspondence of the ancient text to the English translation. David Whitmer is quoted as saying that “frequently one character would make two lines of manuscript while others made but a word or two words” (*Deseret News*, Nov. 10, 1881). Nevertheless, the linguistic relationship between the English translation and the characters on the plates cannot be determined without consulting the Nephite original, which was returned to the angel Moroni in 1829 (see MORONI, VISITATIONS OF).

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After the Prophet Joseph SMITH’s original translation of the Book of Mormon from the gold plates into English in 1829 and the return of those plates to the angel Moroni, no translations from English into other languages appeared until the 1850s. During the late nineteenth and early twentieth centuries, the Church produced translations of the Book of Mormon irregularly, often in groups of languages, and at widely separated intervals. However, in the 1970s and later, translations from the English text of the Book of Mormon became systematic and frequent.

Making the Book of Mormon and other STANDARD WORKS available in many languages is foreshadowed by the divine injunction “that every man shall hear the fulness of the gospel in his own tongue, and in his own language” (D&C 90:11). As missions were opened on the continent of Europe in 1850 and 1851, Church leaders in many of the newly opened missions mounted simultaneous translation efforts. The Danish edition (1851), produced by Erastus Snow for the Scandinavian Mission from a Danish translation by Peter Olsen Hansen, was the first printed (see SCANDINAVIA, THE CHURCH IN). At the same time, John TAYLOR supervised translations into French by Curtis E. Bolton and German by George P. Dykes, while Lorenzo SNOW was working on the Italian edition and John Davis on a Welsh one. All of these appeared in 1852, and culminated with George Q. Cannon’s translation of the Book of Mormon into Hawaiian in 1855. No further translations were published for twenty years.

In 1875 Meliton G. Trejo and Daniel W. Jones produced the first translation of selections from the Book of Mormon into Spanish. This ninety-six-page document, comprising only the books of 1 and 2 Nephi, Omni, 3 Nephi, and Mormon, was the first partial translation and one of only two par-

tial printings of the Book of Mormon in book form at the time. (The other was the publication of 1 Nephi—Words of Mormon in the DESERET ALPHABET.) Trejo and James Z. Stewart completed a translation of the entire book into Spanish in 1886. The remainder of the nineteenth century produced three further translations: Swedish (1878), Maori (1889), and Dutch (1890). Sixteen more, including the first in Asian languages and several in South Pacific tongues, appeared between 1903 and 1977.

In 1971, in support of an expanding missionary program, the Church organized a Translation Services Department (see ORGANIZATION) to direct a systematic program of scripture translation. They began with the production of a large number of translations of *Selections from the Book of Mormon*, designed to place selected chapters in the hands of missionaries, general readers, and members as quickly as possible and to train translators. The *Selections*, chosen and approved by the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES, were the same in all languages, and consisted of the following:

Book	Chapters
1 Nephi	1–7, 16–18
2 Nephi	1–4; 5:1–20; 9, 29, 31–33
Enos	all
Mosiah	2–5, 17, 18
Alma	5, 11, 12, 32, 34, 39–42
Helaman	13–16
3 Nephi	1, 8, 11–30
4 Nephi	all
Mormon	1, 4, 6–9
Moroni	all

This *Selections* volume is being progressively replaced by full translations. As of 1990, the entire Book of Mormon was available in 36 languages (including English), while *Selections* was available in 44 additional languages.

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BOOK OF MORMON WITNESSES

Beginning with the first edition of 1830, the Book of Mormon has generally contained two sets of testimonies—the “Testimony of Three Witnesses” and the “Testimony of Eight Witnesses.” When Joseph SMITH first obtained the GOLD PLATES, he was told to show them to no one. As translation progressed, he and those assisting him learned, both in the pages of the Book and by additional revelation, that three special witnesses would know, by the power of God, “that these things are true” and that several besides himself would see the plates and testify to their existence (Ether 5:2–4; 2 Ne. 27:12–13; D&C 5:11–13). The testimonies of the witnesses affirm that these things occurred.

The witnesses were men known for truthfulness and sobriety. Though each of the Three Witnesses was eventually excommunicated from the Church (two returned), none ever denied or retracted his published testimony. Each reaffirmed at every opportunity the veracity of his testimony and the reality of what he had seen and experienced.

A June 1829 revelation confirmed that Oliver COWDERY, David WHITMER, and Martin HARRIS would be the Three Witnesses (D&C 17). Soon thereafter, they, with Joseph Smith, retired to the woods near FAYETTE, NEW YORK, and prayed for the promised divine manifestation. The “Testimony of Three Witnesses” summarizes the supernatural event that followed, when an angel appeared and showed them the plates and engravings and they heard the Lord declare that the Book of Mormon was “translated by the gift and power of God.” They said that the same divine voice “commanded us that we should bear record of it.”

Joseph Smith’s mother later recounted Joseph’s great relief at no longer being the sole witness of the divine experiences of the restoration

(see LAW OF WITNESSES). That others had also seen an angel and “will have to testify to the truth of what I have said for now they know for themselves” relieved him of a great burden (Lucy Smith Preliminary Manuscript, Church Archives).

Soon afterward, at the Smith farm in New York, eight others were allowed to view and handle the plates: Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith. Their signed “Testimony of Eight Witnesses” reports that Joseph Smith showed these eight men the metal plates, which they “hefted” while turning the individual “leaves” and examining the engravings of “curious workmanship.” In 1829 the word *curious* carried the meaning of the Latin word for “careful,” suggesting that the plates were wrought “with care and art.” Five of these Eight Witnesses remained solidly with the Church; John Whitmer was excommunicated in 1838, and his brother Jacob Whitmer and brother-in-law Hiram Page then became inactive.

Most of these eleven witnesses were members of the large Smith and Whitmer families—families who had assisted in guarding and in translating the ancient record. Not surprisingly, other family members reported indirect contact with the plates and the translation. Young William Smith once helped his brother Joseph carry the plates wrapped in a work frock. Joseph’s wife Emma SMITH felt the pliable plates as she dusted around the cloth-covered record on her husband’s translating table. Burdened with daily chores and caring for her family and visitors working on the translation, Mother Whitmer (Peter Whitmer, Sr.’s, wife) was shown the plates by a heavenly messenger to assure her that the work was of God.

Martin Harris, a prosperous farmer of Palmyra, New York, who had long sought a religion fulfilling biblical prophecy, assisted with the translation previous to his experience as a witness. In 1828 he spent two months transcribing as Joseph Smith dictated the first major segment of Book of Mormon translation—116 handwritten pages. After Martin lost these pages, he wrote no more for the Prophet, but he later financed the publication of the book.

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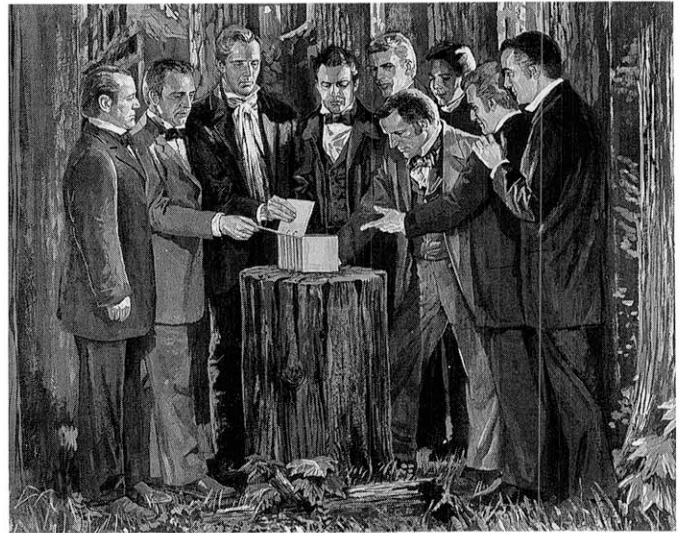
Oliver Cowdery was the main scribe for the Book of Mormon. A schoolteacher, he learned of the gold plates and the translation while boarding with Joseph Smith’s parents near Palmyra, New York. In early April 1829, Oliver walked from the

Smith home to HARMONY, PENNSYLVANIA, where Joseph Smith was translating. On the way Oliver visited his friend David Whitmer, who also developed an intense interest in the new scripture. When persecution increased in Harmony, David came as requested and moved Joseph and Oliver to his family farm near Fayette (more than 100 miles away), about June 1.

Joseph Smith later recalled the insistent pleading of Harris, Whitmer, and Cowdery after they learned that three would be permitted to see the plates. The June 1829 revelation confirmed that they would be the Three Witnesses—and that they would then testify both from firsthand knowledge and “by the power of God” to the end “that my servant Joseph Smith, Jr., may not be destroyed” (D&C 17:3–4). Of the perhaps 200 recorded interviews with the Three Witnesses, a significant percentage stress the spiritual intensity of the witnesses as they described the angel and the plates. By themselves, the Prophet’s reputation and claims were vulnerable, but the testimony of additional reputable, solemn witnesses who shared a divine experience added credibility.

Lucy Smith’s autobiography records the overwhelming gratitude of the Three Witnesses as they returned to the Whitmer house after sharing this experience. Joseph Smith’s own history gives the fullest details of the event: repeated prayers followed by a vision given simultaneously to the Prophet, Cowdery, and Whitmer, and soon after a nearly identical vision experienced by the Prophet with Harris. According to Joseph, the intense glory of God enveloped the natural surroundings, and in this divine light the angel appeared, carefully displayed the plates, specifically counseled David Whitmer—the only one of the three who did not eventually return to the Church—to endure to the end, and the voice of God declared the book divine (HC 1:54–56).

By early 1838, disagreements on Church policies brought disaffection and excommunication for each of the Three Witnesses, and they separated; Cowdery died in 1850, Harris in 1875, and Whitmer in 1888. Throughout their lives, each witness freely answered questions about his firsthand experience with the angel and the plates. Obviously not relying on Joseph Smith’s account, which was not written until the months following their excommunication, each spoke spontaneously and independently; yet the details harmonized with each other and with Joseph Smith’s history.



Joseph Smith and the Eight Witnesses, by Harold T. (Dale) Kilbourn (1984), illustrates Joseph Smith allowing the eight witnesses to touch the gold plates from which the Book of Mormon was translated. “We did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness.”

The alienation of the witnesses from the Church stemmed largely from conflicts regarding authority. After receiving revelation, the Three Witnesses felt they shared equally with Joseph Smith in foundational experiences, and their certainty about a past vision contributed to their inflexibility concerning future revelations. They sided with the Prophet’s critics who reacted negatively to the failure of the Kirtland Safety Society (see KIRTLAND ECONOMY), and they opposed Joseph Smith’s vigorous doctrinal and administrative leadership. After their excommunication, each felt deep rejection, resulting, predictably, in their harsh criticisms of Church leadership. Even in these circumstances, each of the Three Witnesses continued to maintain vigorously the authenticity of their published testimony. None expressed any doubt as to what they had testified. Both Oliver Cowdery and Martin Harris returned to the Church at the end of their lives; David Whitmer retained religious independence but to the end aggressively defended the Book of Mormon.

Skeptics have discounted the “Testimony of Three Witnesses” on the ground of collusion or deception. Yet each of the three was a respected and independent member of non-Mormon society,

active in his community. Their lives, fully documented, clearly demonstrate their honesty and intelligence. David Whitmer repeatedly reacted against charges of possible “delusion.” To one skeptic, he responded: “Of course we were in the spirit when we had the view . . . but we were in the body also, and everything was as natural to us, as it is at any time” (Anderson, p. 87). Perhaps their later alienation makes them even more credible as witnesses, for no collusion could have withstood their years of separation from the Church and from each other.

The testimonies of the Three and Eight Witnesses balance the supernatural and the natural, the one stressing the angel and heavenly voice, the other the existence of a tangible record on gold plates. To the end of their lives, each of the Three said he had seen the plates, and each of the Eight insisted that he had handled them. Most of the Eight and all of the Three Witnesses reiterated their Book of Mormon testimonies just before death. Together with Joseph Smith they fulfill Nephi’s prophecy: “They shall testify to the truth of the book and the things therein” (2 Ne. 27:12).

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RICHARD LLOYD ANDERSON

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SMITH began an inspired revision of the Old Testament in June 1830 to restore and clarify vital points of history and doctrine missing from the Bible.

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An outline of the book of Moses follows:

Chapter 1. God reveals himself and his creations to Moses; Satan tries to deceive Moses; God’s work and glory are characterized.

Chapter 2. God reveals to Moses—and commands him to write—the creation of the HEAVENS and the EARTH; man has dominion over other living things.

Chapter 3. All things were created in a spirit state before being created naturally on the earth; man and woman are created in God’s image.

Chapter 4. Satan, who had rebelled in the pre-earthly council, tempts Eve; Adam and Eve transgress and are expelled from the Garden, becoming subject to death (see DEVIL).

Chapter 5. Children are born to Adam and Eve; Adam offers animal sacrifice as a type and shadow of the anticipated Savior’s atoning sacrifice; the gospel of the future Jesus Christ is preached; Cain rebels, and wickedness spreads.

Chapter 6. Adam and his faithful posterity have a “pure and undefiled” language, both written and spoken, and keep records (see ADAMIC LANGUAGE); Enoch preaches the word of God and proclaims that the plan of salvation was revealed to Adam; faith, repentance, baptism, and the gift of the Holy Ghost are taught.

Chapter 7. God reveals himself to Enoch, who preaches and establishes the city of ZION; Enoch foresees the coming of Christ, his atonement and his resurrection; Enoch foresees the

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Chapter 8. Great wickedness arises at the time of Noah; he and his sons preach the gospel, but it goes unheeded; all flesh is destroyed by the flood.

A comparison of the book of Moses with Old Testament pseudepigraphic texts shows parallels not found in the present text of Genesis. For example, Adam and Eve were to offer sacrifices to God after being driven from the Garden (Moses 5:5–7; cf. *Life of Adam and Eve*, 29.4), and Satan rebelled against God and was expelled from heaven (Moses 4:3–4; cf. *Life*, 12–16).

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In this connection, the book of Moses clarifies the fact that Adam and Eve understood the coming mission of Jesus Christ (Moses 6:51–63). Sacrificial offerings, Adam learned, were “a similitude of the sacrifice of the Only Begotten” (5:6–8). Further, Adam was baptized in water, received the Holy Ghost (5:9; 6:64–68), and was taught the plan of salvation (6:62). Adam and Eve and their posterity were also taught the purpose of the Fall and rejoiced in the Lord’s plan for redemption (5:10–12).

The book of Moses augments the biblical account of Enoch, who is briefly referred to in Genesis 5:22–24 as one who “walked with God.” This restoration of Moses’ account includes the fact that Enoch beheld in a vision the Savior’s ministry (Moses 7:55–57), the SPIRIT WORLD (6:35–36; 7:56–57), the restoration of the gospel in the last days (7:62), and the second advent of the Savior (7:60, 65). Enoch’s importance in the book of Moses parallels his significant role in other Enoch texts (Nibley, p. vii).

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BRUCE T. TAYLOR

BOOK OF REMEMBRANCE

From antiquity God has commanded his people to keep records. In the days of Adam the people wrote a book of remembrance “by the spirit of inspiration” (Moses 6:5) to identify the faithful, to “know” their fathers (Moses 6:45–46), to define “the right of priesthood” (Abr. 1:31), and to promote literacy (see Moses 6:6). Biblical records indicate similar practices (see Ezra 2:62; Neh. 7:5; Ezek. 13:9; Mal. 3:16). NEPHI₁, in the Book of Mormon, stressed the importance of family history. In 1 Nephi 3–5, the Lord commanded LEHI to obtain the brass plates containing a history of his ancestors before leaving Jerusalem, to “enlarge their memory” (Alma 37:8) so that his posterity might know whence and from whom they came and might not lose the language of their fathers. Later, the Savior admonished the Nephites to be accurate and complete in their record keeping (3 Ne. 23:7–13). He also quoted Malachi 3:16–18, which includes a statement about keeping a book of remembrance (3 Ne. 24:16–18).

Latter-day Saints are encouraged to prepare family records as a Book of Remembrance, containing patriarchal blessings, records of ordinations and other sacred information, as well as personal and family histories, spiritual experiences, and other evidences of God’s goodness and love (D&C 85:9; 128:7–8, 24). As a latter-day prophet said, “Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity” (Kimball, p. 76).

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Latter-day Saints make several formal COVENANTS with God such as baptism, confirmation, ordination to the priesthood, and eternal marriage, commonly called temple marriage. A temple marriage or SEALING refers to the ceremony in which a man and a woman are married (sealed) to each other for TIME AND ETERNITY in a temple by the AUTHORITY of the holy priesthood. Children born to the couple after this marriage are automatically sealed to their parents eternally and are spoken of as having been born in the covenant.

Children born to parents not members of the Church or to members who have not been married (sealed) in a temple by priesthood authority are not born in the covenant. However, if these parents subsequently are sealed in temple covenants they can have their children sealed to them, and can secure the same eternal family ties as if all were born in the covenant.

For the eternal blessings of being sealed as a family member to be valid, each must remain faithful to his or her covenants.

[See also *Salvation of the Dead*.]

RALPH L. COTTRELL, JR.

BORN OF GOD

Born of God or “born again” refers to the personal spiritual experience in which repentant individuals receive a forgiveness of sins and a witness from God that if they continue to live the COMMANDMENTS and endure to the end, they will inherit ETERNAL LIFE. The scriptures teach that just as each individual is “born into the world by water, and blood, and the spirit,” so must one be “born again” of water and the Spirit and be cleansed by the blood of Christ (John 3:5; Moses 6:59). To be born of God implies a sanctifying process by which the old or NATURAL MAN is supplanted by the new spiritual man who enjoys the companionship of the Holy Ghost and hence is no longer disposed to commit sin (Col. 3:9–10; Mosiah 3:19; *TPJS*, p. 51). When individuals are born again they are spiritually begotten sons and daughters of God and more specifically of Jesus Christ (Mosiah 5:7; 27:25). The Book of Mormon prophet ALMA₁ calls

this inner transformation a “mighty change in your hearts” (Alma 5:14).

LDS scripture and literature contain numerous examples of individuals who have undergone this process of spiritual rebirth. Enos relates that after “mighty prayer and supplication” the Lord declared that his sins had been forgiven (Enos 1:1–8). After King Benjamin’s discourse, the people said that the Spirit had “wrought a mighty change in us, or in our hearts,” and that they had “no more disposition to do evil, but to do good continually” (Mosiah 5:2). Of his conversion experience, Alma₂ says, “Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God” (Mosiah 27:28). Similar experiences are recounted about King Lamoni and his father (Alma 19, 22). In an account written in 1832, the Prophet Joseph Smith describes his FIRST VISION as being significant not only for opening a new DISPENSATION of the gospel, but also for his personal conversion. He writes, “The Lord opened the heavens upon me and I saw the Lord and he spake unto me saying Joseph my son thy sins are forgiven thee. [A]nd my soul was filled with love and for many days I could rejoice with great joy and the Lord was with me” (PJS 1:6–7).

MORMON explains the “mighty change” that must occur if one is to be born of God. The first fruit of repentance is the BAPTISM of water and fire, which baptism “cometh by faith unto the fulfilling of the commandments.” Then comes a REMISSION OF SINS that brings a meekness and lowliness of heart. Such a transformation results in one’s becoming worthy of the companionship of the Holy Ghost, who “filleth with hope and perfect love, which love endureth by diligence unto prayer” (Moro. 8:25–26).

LDS scriptures teach that spiritual rebirth comes by the GRACE of God to those who adhere to the principles and ordinances of the gospel of Jesus Christ, namely, faith, repentance, baptism, and reception of the GIFT OF THE HOLY GHOST. For the process to be genuine, however, one must be diligently engaged in good works, for as James says, “faith without works is dead; . . . by works [is] faith made perfect” (James 2:20, 22). A mere confession of change, or receiving baptism or another ordinance, does not necessarily mean that one has been born of God.

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importance of being “born again.” Unlike many of these, Latter-day Saints do not believe this experience alone is sufficient for SALVATION. Instead, the process of spiritual rebirth signals to Latter-day Saints the beginning of a new life abounding with faith, grace, and good works. Only by ENDURING TO THE END may the individual return to the presence of God. Those who receive the ordinance of baptism and are faithful in keeping the commandments may enjoy the constant presence of the Holy Ghost who, like fire, will act as a sanctifier, and will witness to the hearts of the righteous that their sins are forgiven, imparting hope for eternal life.

Persons who have experienced this mighty change manifest attitudinal and behavioral changes. Feeling their hearts riveted to the Lord, their obedience extends beyond performance of duty. President Harold B. LEE taught, “Conversion must mean more than just being a ‘card-carrying’ member of the Church with a tithing receipt, a membership card, a temple recommend, etc. It means to overcome the tendencies to criticize and to strive continually to improve inward weaknesses and not merely the outward appearances” (*Ensign*, June 1971, p. 8). Latter-day Saints believe that individuals who are truly born of God gladly give a life of service to their fellow beings—they share the gospel message, sacrifice their own time, energy, and resources for the benefit of others, and in general hold high the light of Christ, being faithful to all the commandments.

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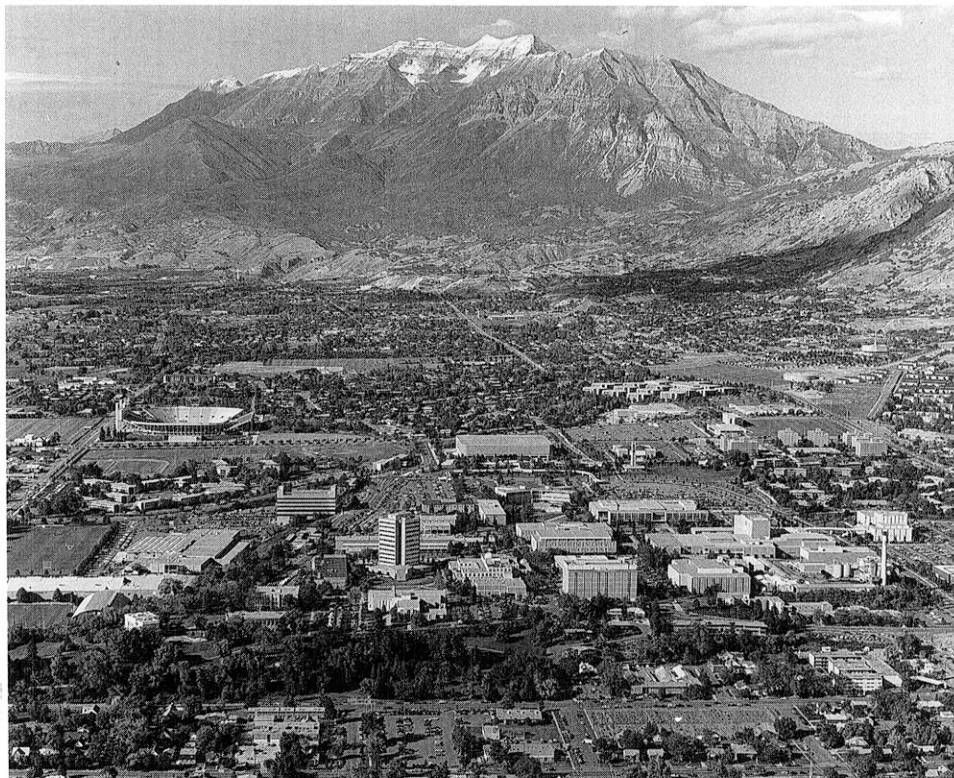
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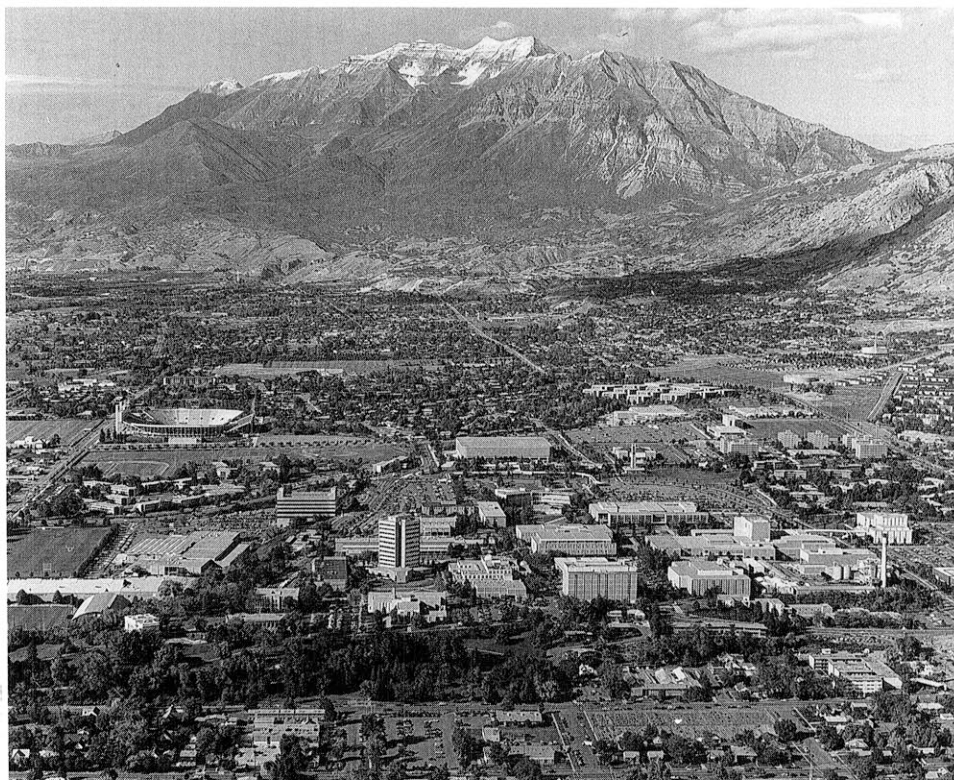
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women's AUXILIARY ORGANIZATIONS, and selected General Authorities. The university operates on a budget provided by the Church, one-third of which is derived from student tuition.

STUDENTS. About 9,000 of BYU's 27,000 students are from Utah, 16,000 from other states, and 2,000 from countries outside the United States. Approximately 49 percent of the students are women, and 51 percent, men. About 25 percent of the students are married. Approximately 40 percent have served as MISSIONARIES for the Church. Most students live in apartments or dormitories on or near campus, and many work to support themselves while at school; about one-third of the students are employed part-time by the university.

In 1989, entering freshmen had an average American College Test (ACT) composite score of 24.7 (of a possible 36; the national average for all freshmen that year was 18.6) and an average high school grade point average (GPA) of 3.43 (of a possible 4.0). At that time BYU was fifth among the nation's private universities in the number of undergraduates who went on to earn doctoral degrees and eighteenth among all universities in the United States in the number of entering National Merit scholars.

Most students at BYU are members of The Church of Jesus Christ of Latter-day Saints; members of other faiths who will accept and observe its standards of conduct are welcome.

FACULTY. The 1,500 faculty members at Brigham Young University have degrees from most of the major universities of the United States, and most are members of the Church. This is the natural result of an expectation that the faculty member should be involved fully in the work of the university and should be able to exert influence on students in the full breadth of the mission of BYU, including teaching of religious education courses. Realizing that students are influenced religiously in all their classes, the university officers have sought to attract the best-qualified members of the Church to faculty positions; however, well-qualified persons of other faiths are also employed on the faculty.

MISSION OF THE UNIVERSITY. The religious focus of BYU is evident in its *Bulletin's* declaration of purpose: "The mission of Brigham Young University—founded, supported, and guided by The Church of Jesus Christ of Latter-day Saints—is to

assist individuals in their quest for perfection and eternal life. That assistance should provide a period of intensive learning in a stimulating setting where a commitment to excellence is expected and the full realization of human potential is pursued" (p. 1).

Latter-day Saints believe that the study of all truth is especially important for those who have received the saving truths of the gospel of Jesus Christ. The Lord has instructed, "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in . . . things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; . . . a knowledge also of countries and of kingdoms. . . . Seek ye out of the best books words of wisdom; . . . seek learning, even by study and also by faith" (D&C 88:78–79, 118).

On the occasion of his inauguration, Dallin H. Oaks, eighth president of BYU, said, "Our reason for *being* is to be a university. But our reason for *being a university* is to encourage and prepare young men and women to rise to their full spiritual potential as sons and daughters of God" (Inauguration Response of President Dallin H. Oaks, Nov. 1971, p. 18).

HISTORY. By the 1870s the economic state of the Church and its members was tenuous at best as they struggled to establish themselves in the Great Basin. A deep-rooted determination to learn had led them to establish community schools almost as soon as townsites were chosen (*see ACADEMIES*). The vision was higher than the performance, and although attendance was poor in some of the community elementary schools, President Brigham YOUNG and others were planning more consequential and more influential schools, for, as he said, "all science and art belong to the Saints" (*JD* 10:224). "It is the business of the Elders of this Church," President Young said at another time, "to gather up all the truths in the world pertaining to life and salvation, to the Gospel we preach, to mechanism[s] of every kind, to the sciences, and to philosophy, wherever [they] may be found in every nation, kindred, tongue, and people, and bring it to Zion" (*JD* 7:283–84).

Consequently, late in 1875, Brigham Young donated a building and established the Brigham Young Academy in Provo. A preliminary term of instruction was held, beginning in January 1876;



As part of the semicentennial anniversary of Brigham Young University, October 15–17, 1925, a parade passes before the Karl G. Maeser Memorial Building (built 1911).

and in April of that year, Karl G. Maeser, a young, well-educated German immigrant, was appointed to lead the school. Maeser was instructed that “neither the alphabet nor the multiplication tables were to be taught without the Spirit of God” (Wilkinson and Skousen, p. 67). The school began with twenty-nine pupils in the elementary program and one teacher, Karl Maeser. In the words of Ernest L. Wilkinson, seventh president of BYU,

The school was born in poverty, nurtured in conflict, orphaned by the death of Brigham Young, . . . left homeless when its uninsured building was completely destroyed by fire, threatened with faculty and administrative resignations because of irregular or missed salary payments, and nearly abandoned on many occasions because of lack of funds. . . . [At first the academy] was a private school without a sponsor or means of support. . . . It survived only because of the financial sacrifices made by its faculty and Board of Trustees and voluntary gifts from its friends and from The Church of Jesus Christ of Latter-day Saints. [Finally, after 21 years of struggling existence,] the school was incorporated as an educational subsidiary of the LDS Church, which assumed responsibility for its survival [Wilkinson and Skousen, p. xi].

In 1903 the board of trustees changed the name of the school from Brigham Young Academy to Brigham Young University. Nine years later, the board set enrollment limits at 1,300 for the high school and 250 for the college, with a maximum of fifteen paid teachers for the latter. Forty years

after its founding, BYU awarded its first four-year college degree.

The university grew from 1,500 students in 1945 to 25,000 by 1970. Since 1970, by decision of the board of trustees, enrollment has been limited to between 25,000 and 27,000 students. Growth has continued, but in less visible ways, with improving facilities, students, and faculty and with the university taking a respected place among other institutions in the state, region, and nation. It continues to struggle with significant problems of growth. With the continuing expansion of Church membership, BYU feels pressure to admit more students than it can adequately accommodate.

The following men have led the institution for the past 115 years: Brigham Young Academy was directed initially by Warren N. Dusenberry (1875–1876) and then for a longer period by Karl G. Maeser (1876–1892), whose character and high educational standards had a permanent impact on the fledgling institution. The presidents of the university thereafter have been Benjamin Cluff, Jr. (1892–1903), George H. Brimhall (1904–1921), Franklin S. Harris (1921–1945), Howard S. McDonald (1945–1949), Ernest L. Wilkinson (1949–1971), Dallin H. Oaks (1971–1980), Jeffrey R. Holland (1980–1989), and Rex E. Lee (from 1989).

RELIGION AND RELIGIOUS EDUCATION. LDS students at BYU are assigned to student WARDS, which hold their Sunday services in the academic

buildings on campus. About 200 students belong to each ward. In these wards, many of the pastoral functions, including sermons, instruction, friendship, and support, are provided by the students themselves. Weekday social activities for students are organized around Church wards. BYU encourages students of other faiths to be actively associated with wards or with their congregations in the community.

Religious instruction represents the university's commitment to a wide spectrum of learning and is a direct response to such divine declarations as "it is impossible for a man to be saved in ignorance" (D&C 131:6) and "the glory of God is intelligence, or, in other words, light and truth" (D&C 93:36). Religious Education has fifty full-time and eighty part-time faculty who teach over 400 classes daily to approximately 22,000 students. It offers courses in scripture study (including the Old Testament, New Testament, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price), Christian history, LDS Church history, family history (genealogy), comparative religion, biblical languages, and other topics.

GENERAL AND HONORS EDUCATION. Honors and general education are emphasized at BYU. General education both underpins and complements fields of major study. The general education curriculum is designed to inform students of how fields of study have come to the present state of knowledge and to enhance their awareness of the methodological and cognitive constraints on the pursuit of truth. In addition, given BYU's concern that the development of individuals be eternal, general education entails continued inquiry into the gospel of Jesus Christ and its implications for knowledge, society, and truth. General-education courses undergo continuing faculty review and evaluation to consider the integration of material and rigorosity of method for each course.

The university's honors education program links a broad university perspective with the specific concentration of a major. It is open to all students, whether or not they choose to complete all the requirements for the designation "University Honors" at graduation.

COLLEGES AND PROGRAMS (1991). The College of Biology and Agriculture has 100 faculty members and offers degrees in the following areas: agronomy and horticulture, animal science, biology, botany and range science, food science and

nutrition, microbiology, and zoology. In addition, the college manages research and student training on an 800-acre farm and a 6,200-acre livestock ranch. The college oversees the Ezra Taft Benson Agriculture and Food Institute, which emphasizes training and research in small-plot agriculture and family nutrition for developing areas of the world. The college also manages a 460-acre wildlife preserve in southern Utah and the M. L. Bean Life Science Museum, which houses the university's extensive botanical and zoological collections.

The College of Education, with ninety-five faculty members, offers degree programs in education leadership, educational psychology, elementary education, and secondary education. In addition to an extensive program in the preparation of public school teachers and administrators on both the elementary and secondary levels, the college offers study in early childhood teaching, special-education teaching (for students who will work with those who have intellectual or emotional handicaps or learning disabilities), and communication sciences and disorders (speech and language pathology and audiology).

The College of Engineering and Technology has ninety-eight faculty in six departments: chemical engineering, civil engineering, electrical and computer engineering, mechanical engineering, industrial education, and technology. Research programs include the Advanced Combustion Engineering Research Center, the CAM (computer-aided manufacturing) Software Research Center, the Catalysis Laboratory, the Engineering Computer Graphics Laboratory, and the Digital Signal Processing program.

The College of Family, Home, and Social Sciences has 200 faculty in fifteen academic departments and centers, including anthropology, clothing and textiles, economics, family sciences, geography, history, home economics, political science, psychology, social work, and sociology. The college supervises several centers and institutes, including the Center for Studies of the Family; the Charles Redd Center for Western Studies, which promotes research and publishing regarding the American West and maintains a large oral history program; the Joseph Fielding Smith Institute for Church History, which is primarily engaged in research and writing of history about The Church of Jesus Christ of Latter-day Saints, for both a professional and a general audience; the Center for Family and Community History, which supervises gen-

ealogy, family, community, and public history programs; and the David M. Kennedy Center for International Studies, which sponsors and supervises interdisciplinary programs in American, Asian, Canadian, European, Latin American, and Near Eastern studies.

The College of Fine Arts and Communications, with 135 faculty, offers thirty-seven areas of emphasis in art, communications, design, music, and theatre and film. The college has for its use five speech and drama theaters; two concert halls; two art galleries; a major art museum; and journalism, advertising, and broadcast laboratories, including a campus daily newspaper, and the university radio (KBYU-FM) and television (KBYU-TV) stations. The BYU Motion Picture Studio became part of the Church Audiovisual Department in 1991. In addition, musical ensembles and performing groups from the college tour each summer throughout the United States, Europe, and Asia.

The College of Humanities has 230 full-time faculty and offers majors in Asian, Classical, English, French, Germanic, Near Eastern, Portuguese, Slavic, and Spanish languages and literatures; humanities; comparative literature; library and information sciences; linguistics; and philosophy. As a result of their two-year mission experience in a foreign country, many students at BYU elect to continue language study in addition to their major emphasis, resulting in an unusually high number of students speaking foreign languages at BYU. The college also oversees the work of the Humanities Research Center, with a main emphasis on computer-assisted language and literature research; *BYU Studies*, a quarterly journal for the community of LDS scholars; the Center for the Study of Christian Values in Literature; and almost a dozen different foreign-language houses where students live in residence and carry on daily activities with native teachers.

The College of Nursing has forty faculty. It accepts approximately 120 baccalaureate students and fifteen master's students into its NLN-accredited program annually (National League for Nursing). Its programs offer emphases in family, medical-surgical, child, and psychological nursing.

The College of Physical and Mathematical Sciences, with 155 faculty, has departments of chemistry, computer science, geology, mathematics, physics and astronomy, and statistics. The college has established a number of special facilities and programs, including four State Centers of Excellence: X-ray imagery, chemical separations, com-

puter-aided education, and supercritical fluid-separation technologies. The college also oversees the Center for Thermodynamics, the Center for Statistical and Computing Research, and research programs and special facilities for solid-state physics, astrophysics and astronomy, calorimetry, environmental chemistry, molecular structure studies, chemical separations, earth sciences, and fission-track dating.

The College of Physical Education has ninety faculty members and offers degrees in health sciences; physical education—dance; physical education—sports; recreation management and youth leadership. In intercollegiate athletics, BYU is a member of the Western Athletic Conference and participates in most intercollegiate sports for both men and women. The college oversees, in addition to its own degree programs, a campuswide intramural program consisting of more than sixty events involving thousands of women and men. The university's athletic facilities include not only large intercollegiate facilities for basketball, football, and track but also indoor and outdoor tracks, pools, courts, and playing fields that accommodate the intramural programs and other recreational exercise for students and faculty members.

The J. Willard and Alice S. Marriott School of Management has approximately 110 faculty in its six academic departments, including accountancy, business management, information management, managerial economics, public management, and organizational behavior. The Graduate School of Management offers the master of accountancy, the master of business administration, the executive MBA, the master of organizational behavior, the master of public administration, and the executive MPA programs. In addition, the School of Management coordinates university programs in Air Force and Army ROTC with their sixteen military faculty.

The J. Reuben Clark Law School, with its twenty-eight faculty members, offers a six-semester course of graduate professional study leading to the doctor of jurisprudence degree. The Law School also offers a master of comparative law program.

BYU offers several Study-Abroad Programs, including semesters in several European and Asian countries, Mexico, and Israel (*see* BRIGHAM YOUNG UNIVERSITY: JERUSALEM CENTER FOR NEAR EASTERN STUDIES).

The Division of Continuing Education at BYU enrolls more than 390,000 students yearly in eve-

ning classes, independent study, conferences and workshops, travel study, study abroad, and other courses at centers in California; Ogden, Utah; Salt Lake City; and Rexburg, Idaho.

ACCREDITATION. BYU is fully accredited by the Northwest Association of Schools and Colleges. In addition, most professional programs of the university are reviewed, evaluated, and accredited by national and state associations and boards.

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ELIOT A. BUTLER

NEAL E. LAMBERT

JERUSALEM CENTER FOR NEAR EASTERN STUDIES

The Jerusalem Center for Near Eastern Studies grew out of a Jerusalem "semester abroad" educational program for undergraduates instituted by Brigham Young University (BYU) in 1968. It became popular among Latter-day Saint students because of their commitment to the religious traditions of the Bible. The academic offerings at the Center focus on biblical and contemporary studies, correlated with a study of archaeology, biblical geography, Near Eastern history, Judaism, Islam, Near Eastern languages, and international relations and politics. Studies are enhanced with weekly field trips to biblical and historical sites in



The Brigham Young University Jerusalem Center for Near Eastern Studies is located on a five-acre site on Mount Scopus. First occupied in March 1987, the center was dedicated in May 1989 by Howard W. Hunter. Photographer: John P. Snyder. Courtesy Brigham Young University.

Israel and extended study tours to Jordan and Egypt.

Several academic programs, varying in content and covering periods ranging from a few weeks to six months, are offered at the Center for undergraduates and graduates. Research scholars from Brigham Young University also use these facilities, often in association with scholars and universities in the Middle East. In addition, the Center hosts a variety of continuing education programs or "travel study tours" for youths and adults.

The Center provides students a period of intensive learning in a stimulating setting in which a commitment to excellence is expected. Ideally, students conclude their studies in the Holy Land with deepened spiritual and intellectual appreciation of its history, peoples, and cultures.

The Jerusalem Center facilities are located on the northern half of the Mount of Olives, adjacent to the Mt. Scopus campus of Hebrew University. The eight-floor study center is terraced into the hillside. It is constructed of white Jerusalem limestone and designed with an architectural blend of domes, arches, and straight lines, complemented by flower gardens that feature several species of trees and bushes referred to in the Bible. The interior of the Center, with its cupolas, arches, galleries, and vaulted ceilings, is also congenial to its Near Eastern setting. Large windows and spacious patios offer a magnificent panorama of old and modern Jerusalem.

In the early 1980s the construction of the Center faced resolute opposition from certain religious circles and Israeli nationalist groups who feared that the Center might become a base for Mormon proselytizing of Jews. In the spirit of accommodation and out of a desire for peaceful INTERFAITH RELATIONS, BYU agreed with the government of Israel that the Center would be used exclusively for educational and cultural activities.

The Center also helps to serve the spiritual needs of Latter-day Saints, visiting or residing, in the Holy Land. An ecclesiastical organization consisting of a district and several branches has been established to provide worship services each sabbath (*see* MIDDLE EAST, THE CHURCH IN).

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DAVID B. GALBRAITH

BRIGHAM YOUNG UNIVERSITY—HAWAII CAMPUS

BYU—Hawaii is a four-year, liberal arts institution located on northeastern Oahu, thirty-seven miles from Honolulu. Its multiracial student body of 2,000 comes from over fifty countries: 60 percent from Hawaii and the U.S. mainland, and 40 percent from the South Pacific and the Asian rim (*see* OCEANIA, THE CHURCH IN; ASIA, EAST, THE CHURCH IN; ASIA, SOUTH AND SOUTHEAST, THE CHURCH IN; HAWAII, THE CHURCH IN).

In 1865 the Church purchased 6,000 acres of land at Laie, where missionaries had conducted a primary school for many years. In 1921 David O. MCKAY, a member of the QUORUM OF THE TWELVE APOSTLES, visited the islands and became convinced that Church-sponsored higher education in Hawaii was essential to serve the Pacific basin. It was not until the late 1940s, however, that Church leaders of Oahu seriously began to investigate educational needs. In 1954 David O. McKay, then President of the Church, took definite steps to establish a school by appointing Dr. Reuben D. Law to head a proposed junior college in Laie.

In 1955, with a student body of 153—nearly all from Hawaii—and a faculty of 20, the Church College of Hawaii (CCH) was established as a two-year college and began classes in six war-surplus buildings while labor missionaries built a permanent campus. The school quickly expanded into a four-year teacher-training institution for Church schools in the South Pacific, which it remained for its first two decades. Midway through this period, following several years of effort to find a way to provide employment opportunities for the student body, the Church opened the POLYNESIAN CULTURAL CENTER in October 1963, which currently provides employment for nearly half the students.

In the early 1970s, CCH temporarily underwent a change of direction toward becoming a vocational school. A significant drop in enrollment resulted, however, and after careful study and reconsideration—both in Hawaii and in Utah—a decision was made to reestablish the college as a liberal-arts institution.

Major restructuring was initiated in 1974, when Church College of Hawaii was renamed Brigham Young University—Hawaii Campus and came under the direction of the president of BRIGHAM YOUNG UNIVERSITY in Provo, Utah. Since that time, enrollment has increased to 2,000 students.



Located in Laie, Oahu, Hawaii, the Church College of Hawaii (now Brigham Young University—Hawaii Campus) was established in 1954. Photograph, 1960, by Camera Hawaii.

Accredited by the Western Association of Schools and Colleges, the school is organized into seven academic divisions. Although there is no religious requirement for admission, all students and faculty are expected to follow the dress, grooming, and moral standards of the school's honor code. Since the late 1960s, BYU—Hawaii has excelled in various athletic competitions and has won national championships in rugby and men's and women's volleyball.

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ALTON L. WADE

BRITISH ISLES, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints came to the British Isles when seven LDS missionaries landed at Liverpool, England, on July 19,

1837. The success of this first mission (more than 1,500 converts by April 1839) set the stage for the even more successful apostolic mission of 1839–1841, which saw nine of the eleven apostles (the twelfth place was vacant at the time) serving as missionaries in England under the direction of Brigham YOUNG. The Church grew rapidly in Great Britain among the working classes of the Northwest, the Midlands, and, especially, Wales. Membership counts at the end of 1851 showed 33,000 members of the Church in the United Kingdom and Ireland and 12,000 in Utah. Although total membership in the British Isles declined after the mid-1850s due to emigration and attrition, substantial additions through baptisms continued through the 1860s. From 1870 to the mid-1950s, the Church did not experience sustained growth in the United Kingdom and Ireland. But the dedication of the London Temple (in Lingfield, Surrey) in September 1958 and the creation of the Manchester England Stake on March 27, 1970, initiated a second growth phase of membership; by 1990 the Church had more than 160,000 members in 9 missions, 40 stakes, and



Located in Laie, Oahu, Hawaii, the Church College of Hawaii (now Brigham Young University—Hawaii Campus) was established in 1954. Photograph, 1960, by Camera Hawaii.

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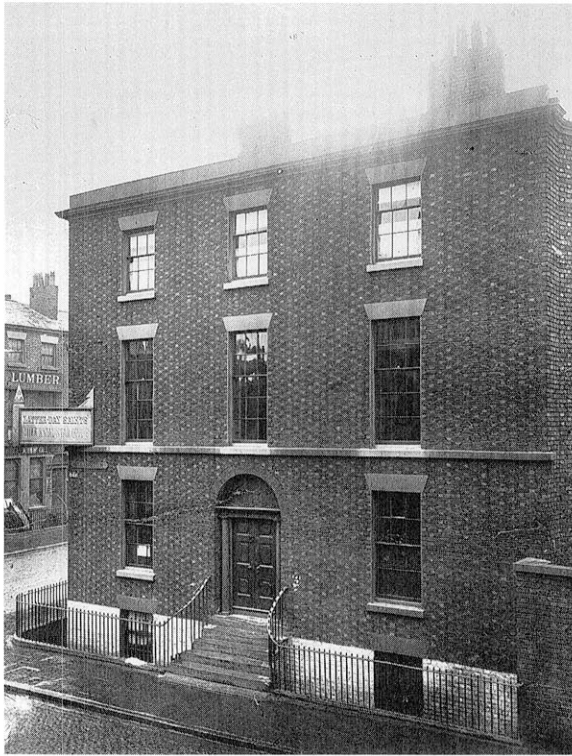
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This building at 42 Islington Street, Liverpool, England (no longer standing), served from 1855 to 1904 as headquarters for the British and European Missions of the Church and as the office of the *Millennial Star*.

more than 330 wards and branches in the British Isles. The strength of the Church in the United Kingdom and Ireland in 1990 is indicated by the number of stakes: thirty-two in England, five in Scotland, two in Wales, and one in Northern Ireland. Branches (congregations) in the Republic of Ireland, whose members are not as numerous as in other areas, are under the jurisdiction of mission districts rather than a stake.

When the missionaries first arrived in the British Isles, they went to Preston, England, where Joseph Fielding's brother, Rev. James Fielding, had invited him and his missionary companions to preach at his Vauxhall Chapel. James's enthusiasm waned when it became apparent that he risked losing his congregation, and he promptly closed the chapel to the missionaries. They then taught in private homes, and a week later baptized the first nine British converts in the river Ribble, at Preston. By Sunday, August 6, there were nearly fifty converts in Preston, and Elder Heber C. Kimball organized the Preston Branch. In two months, membership had reached 140, and the

original branch was divided into five separate branches in October. Missionary work was extended to Bedford, and to Alston, near the Scottish border, where the missionaries had relatives. Elder Kimball preached in the villages of the Ribble Valley.

On Christmas Day of 1837, the members met for the first conference in Britain, and on Sunday, April 8, 1838, another conference held in the Cockpit, Preston, drew down the curtain on the first phase of Mormon missionary work in Britain. There were 1,500–2,000 British members of the Church, and the leadership was transferred to Joseph Fielding as elders Kimball and Orson Hyde set sail for America.

APOSTOLIC MISSION, 1838–1841. The second major LDS missionary thrust in the British Isles began on July 8, 1838, at Far West, Missouri, when the Prophet Joseph SMITH received a revelation instructing the Twelve Apostles to prepare to serve a mission in Great Britain. Brigham Young and six other apostles left from New York for Britain between December 1839 and March 1840. Willard Richards, who had remained there after the 1837 mission, was ordained an apostle in Britain on April 14, 1840, by Brigham Young. The missionaries baptized thousands of converts (Wilford WOODRUFF personally baptized more than a thousand), organized branches and conferences, and directed the work of the Church, including printing scriptures and tracts, and began publishing the *MILLENNIAL STAR*, the British Church periodical that would have a continuous run from 1840 through 1970. In 1841, shortly before he returned to America, Brigham Young arranged for richly bound copies of the Book of Mormon to be presented to Queen Victoria and Prince Albert. The volume presented to the queen was located in the Royal Library at Windsor in 1986.

The Britain of those days was ripe for a message of hope, and the preaching of a restored gospel of Jesus Christ was timely. By June 1842 there were 8,245 members of the Church in the United Kingdom and Ireland. Six years later there were 18,000, and by the end of 1851 England had 24,199 Latter-day Saints, Wales had 5,244, Scotland had 3,291, and Ireland had 160—a total of almost 33,000—and an additional 11,000 had already emigrated to America. In 1851 there were more members of the Church in the United Kingdom and Ireland than there were in Utah (12,000).

EMIGRATION. Emigration to the United States to help build the main body of the Church was the recommended pattern for the members during the first century of the Church in the British Isles. The PERPETUAL EMIGRATING FUND was established in September 1849 to assist. Those who emigrated with the help of this revolving fund were to pay back the money as they could, so that others might be helped. The fund was formally discontinued in 1887, after thousands had benefited from it. Additional thousands were assisted by friends and relatives who had already emigrated. From 1847 to 1869, more than 32,000 British and Irish converts to the Church left their homelands for a new life in pioneer America. When the novelist Charles Dickens visited the *Amazon* before it set sail from London on June 4, 1863, to see what the Mormon emigrants were like, he noted: "I . . . had come aboard this Emigrant Ship to see what eight hundred Latter-day Saints were like. . . . Nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch or lie in, people, in every suitable attitude for writing, are writing letters. Now, I have seen emigrants ships before this day in June. And these people are strikingly different from all other people in like circumstances whom I have ever seen, and I wonder aloud, 'What *would* a stranger suppose these emigrants to be!' . . . I should have said they were in their degree, the pick and flower of England" (Dickens, pp. 223–25).

Dickens set down his impressions of Mormon emigrants in one of a series of essays that appeared at intervals between 1860 and 1869 in his weekly magazine, *All the Year Round*. He later published them in the chapter "Bound for the Great Salt Lake" in *The Uncommercial Traveller*. He concluded with:

I afterwards learned that a dispatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behaviour of these emigrants, and the perfect order and propriety of all their social arrangements. . . . I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side, feeling it impossible to deny that, so far, some remarkable

influence had produced a remarkable result, which better known influences have often missed [Dickens, p. 232].

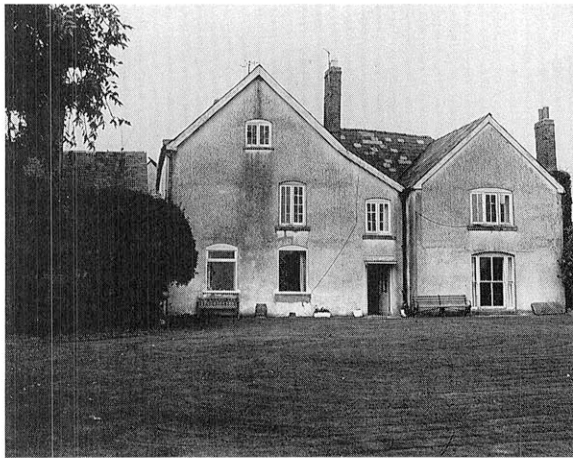
The 895 LDS emigrants under the direction of Elder William Bramall were well organized. The ship's captain explained:

The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board, when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly and quiet as a man-of-war [Dickens, p. 223].

THE CHURCH IN BRITAIN IN THE TWENTIETH CENTURY. The early years of the twentieth century were troubled times for the Church in the United Kingdom and Ireland. Much of its strength had been drawn away through emigration; between 1870 and 1892 Church membership declined from 9,000 to barely 2,600. Then, against the backdrop of the polygamy issue, and fanned by newspaper exposés and by novels from writers such as Sir Arthur Conan Doyle and Winifred Graham, an "anti-Mormon crusade" reached a peak in 1911. Persecution was rife, violence was threatened, and missionaries were occasionally tarred and feathered, as in Nuneaton, Warwickshire. Nevertheless, the Church grew in this time of trials, more than doubling in membership between 1897 and 1910, and averaging more than 8,000 members in Great Britain from then until after the end of World War I. But with missionary work disrupted by two world wars, a modest decline kept membership at an average of about 6,000 through 1950.

In the mid-1950s, membership in the United Kingdom and Ireland stood at 9,000, when the second major phase of the growth and development of the Church in the British Isles began. Emphasis was given to "staying and building," and steps were taken to ensure that Church members in the United Kingdom did not need to emigrate to enjoy all the blessings of the Church membership.

President David O. McKay dedicated the London Temple, at Lingfield, Surrey, on September 7–9, 1958. The first European stake was created March 17, 1960, in Manchester, and others followed in rapid succession. Where only a handful of LDS chapels existed in Britain before 1960, with most congregations worshiping in rented rooms or



The home of John and Jane Benbow (1832–1840), near Castle Frome, Herefordshire, England (c. 1987). Before his conversion to the LDS Church, Benbow was a prominent member of the United Brethren. Wilford Woodruff preached here in March 1840, baptizing the first of approximately 600 converts from the United Brethren. John and Jane Benbow and Thomas Kington financed the first British edition of the Book of Mormon and LDS hymn book. Courtesy W. Dee Halverson.

halls, by 1970 more than 100 chapels had been completed, and this number rose to around 250 by the end of the 1980s. These manifestations of a permanent presence led to a dramatic reawakening in the British Isles, and an era of increased baptisms and Church growth.

The Public Communications Department was established in 1975 to disseminate information about the Church. The Church Educational System began its work with youth, and missionary and temple work increased. More genealogical records were obtained for microfilming, and a network of family history centers was inaugurated. The Church welfare services program, with its support to the needy based on the principle of work, commenced in 1980 with the purchase of a 305-acre farm at Kington, Worcestershire. In January 1985 the London Missionary Training Center, located near the temple, opened its doors.

THE 150TH ANNIVERSARY. Media attention peaked in 1987, when the Church celebrated its 150th anniversary in the British Isles. Broadcaster and writer Ian Bradley produced a thirty-minute BBC documentary on the Church that aired twice on radio in Britain, and also on the World Service.

At the anniversary dinner at the Savoy Hotel in London, on July 24, and in the presence of dis-

tinguished guests from both sides of the Atlantic, the British contribution to the colonizing of the American Far West was formally recognized in a videotaped message from U.S. President Ronald Reagan: "The Mormon contribution to American life is beyond measuring, and the contribution of the British Isles to the Mormon Church is also immense. They are the contributions of love and joy; of faith and family; of work and community. They are a dedication to the values that are at the heart of free nations—and good ones—and they are a faith in the promise of tomorrow."

THE CHURCH IN THE BRITISH ISLES IN 1990. Britain, like many other parts of Europe, has experienced a decline in religious observance since World War II. Many British churches now have congregations that are predominantly middle-aged to elderly, and largely female. Latter-day Saints in the United Kingdom and Ireland, in contrast, are experiencing the second flowering of the Church there. About 37 percent of British LDS baptisms came between 1837 and 1869, and nearly 50 percent have come since 1950. During the 1970s and 1980s, a new LDS congregation was established in the United Kingdom and Ireland almost every two weeks, and a new chapel was dedicated almost every month.

DEMOGRAPHICS. In demographic terms, the LDS Church in the British Isles at the end of 1989 had a young membership profile. While 43 percent of the British population that year were under thirty, the Church figure was 53 percent. Primary children (ages three to eleven) made up 20 percent of the British Latter-day Saints; 10 percent were teenagers (ages twelve to eighteen); and 25 percent were young adults (ages eighteen to thirty).

EDUCATION. The majority of LDS British youth attended state schools in 1989. Studies showed 13 percent of members of the Church had some form of higher education. Among recent converts this figure was 18 percent.

EMPLOYMENT. In 1989 unemployment was a major social problem in the British Isles, and the rate for LDS men was similar to the national figure of 13 percent. When they were employed, Church males generally showed a higher percentage in white-collar occupations compared with the figure for all British men; fewer LDS women were in the labor force than British women generally.

THE CHALLENGE OF LAY CLERGY. The recent increased growth of the Church in the United Kingdom and Ireland meant that the majority of local Church leaders in 1989 were still first-generation members. This created great need for effective leadership training of its lay clergy.

BRITISH CONTRIBUTIONS TO THE CHURCH. British contributions to the Church have taken two main forms: providing a training ground for many early Church leaders, and helping to build and sustain the fledgling Church through the influx of British immigrants. Of the 1839 apostolic mission, in particular, it is important to note that that group of missionaries contained the next four Presidents of the Church: Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow. They received vital training and experience in the British Isles, and forged a strong unity within the Quorum of the Twelve that sustained the Church through the testing times that followed the martyrdom of the Prophet Joseph Smith in 1844. These men would lead and direct the Church into the twentieth century.



As a young man, David O. McKay was a missionary in Scotland, his ancestral homeland. This picture, on the shores of Loch Lomond, was probably taken during his tour of the European missions in 1952, the year after he was sustained as President of the Church. Courtesy Utah State Historical Society.

All of the men who have served as President of the Church, from Joseph Smith to Ezra Taft Benson, trace their ancestry back to the British Isles. The ancestors of President Benson, for example, came from Caversham, Oxfordshire. All of the Church Presidents except Joseph Smith, Harold B. Lee, and Spencer W. Kimball labored as missionaries in Great Britain.

CHURCH LEADERS BORN IN BRITAIN. John Taylor, the third President of the Church, was born in Milnthorpe, Westmoreland, and joined the Church in Upper Canada. George Q. Cannon and Charles W. Penrose, both of whom became members of the Quorum of the Twelve and later counselors in the First Presidency, came from Liverpool and Camberwell, London, respectively. George Teasdale and James E. Talmage, also apostles, were from London and from Hungerford, Berkshire. John Rex Winder, from Biddenden, Kent, was a counselor in the First Presidency (1887–1910), and George Reynolds, from London, and B. H. Roberts, from Warrington, were presidents of the Seventy.

Other British General Authorities were John Longden, from Oldham, Lancashire, and John Wells, from Carolton, Nottinghamshire. In 1990, Nottingham-born Derek A. Cuthbert was serving in the First Quorum of the Seventy. Ruth May Fox, born in Westbury, Wiltshire, in 1853, was the general president of the Young Women from 1929–1937. May Anderson of Liverpool was editor of the Church's *CHILDREN'S FRIEND* magazine from 1902 to 1940, first counselor in the General Presidency of the Primary from 1905 to 1925, and its President from 1925 to 1939. She was also the moving force behind the establishment of the Primary Children's Hospital in Salt Lake City (see *HOSPITALS*). May Green Hinckley, of Brampton, Derbyshire, was General President of the Primary and editor of the *Children's Friend* from 1940 to 1943. The Church's Sunday School organization was founded in 1849 by Scotsman Richard Ballantyne.

Life was not all work. The Saints carried with them a love of music. As the first pioneer party crossed the plains, they did so to the strains of William Pitt's Brass Band, from the English Midlands. One of the best-remembered British converts is William Clayton, from Penwortham, Lancashire. He founded the branch of the Church in Manchester before emigrating, and went on to serve as a clerk to Joseph Smith. While crossing the plains,

he kept a meticulous record, and wrote the rallying song, "Come, Come, Ye Saints," which is one of the best-known hymns of the Church.

THE MORMON TABERNACLE CHOIR. The renowned Mormon Tabernacle Choir owes its existence, in no small measure, to British emigrants. It is said that Brigham Young, hearing a group of Welsh converts singing four-part harmony in their native tongue, commented, "I don't understand the words, but you should become the nucleus of a great church choir." The first conductor of the Mormon Tabernacle Choir was John Parry, born in Newmarket, Flintshire, and its first organist was a sixteen-year-old native of Norwich, Joseph Daynes. Other early conductors also came from Britain, including George Careless, from London; Ebenezer Beesley, from Oxfordshire; and Evan Stephens, from Pencader, Carmarthenshire. In fact, seven of the first eight directors of the choir were born in the British Isles. The first Tabernacle pipe organ was designed by an Englishman, Joseph Ridges, who built it in Australia.

In June 1982 the British contribution to the choir—indeed, to the Church itself—was graphically demonstrated at the conclusion of a concert in the Royal Albert Hall, London, when the presenter asked all members of the choir with British ancestry to stand. All but four of the 350-voice choir stood.

At a time when a number of the mainstream churches in the United Kingdom and Ireland are wrestling with some of the fundamental doctrines and practices of Christianity—the nature of resurrection, the virgin birth, ecumenism, and the ordination of women—the unchanging nature of LDS beliefs appeals to many who come into contact with the Church. Mormons seem to have found a way to hold on to the fundamentals of the faith, yet be receptive to the pressures of the present. In his cover story for the November 15, 1987, issue of the *Sunday Times Magazine*, journalist Keith Wheatley wrote: "The phenomenal growth of the Latter-day Saints in recent times shows that they have no need to dilute their doctrines. . . . They seem to be a church whose hour has come."

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BRYAN J. GRANT

BROADCASTING

The Church of Jesus Christ of Latter-day Saints is a broadcasting entity. Its involvement in radio and television parallels the rapid expansion of those technologies that began during the early 1900s. In 1921 the Latter-day Saints University in Salt Lake City, Utah, received the first U.S. broadcast license issued to an educational institution. Radio in America developed primarily as a commercial rather than an educational service, as did the Church's broadcasting activities. On May 6, 1922, radio station KZN went on the air in Salt Lake City, and the Church began a long and complex involvement in broadcast and programming innovation.

In 1925 the call letters were changed to KSL when the Church assumed majority ownership of the station and hired Earl J. Glade, one of broadcasting's early pioneers, to manage its operation (see *KSL RADIO*).

KSL affiliated with the National Broadcasting Company (NBC) in 1929, which immediately began carrying broadcasts of the MORMON TABERNACLE CHOIR. These broadcasts continued until 1933, when KSL became a Columbia Broadcasting System (CBS) affiliate station. In 1936 the Tabernacle Choir Broadcast program took its present format as "Music and the Spoken Word" with

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BRYAN J. GRANT

BROADCASTING

The Church of Jesus Christ of Latter-day Saints is a broadcasting entity. Its involvement in radio and television parallels the rapid expansion of those technologies that began during the early 1900s. In 1921 the Latter-day Saints University in Salt Lake City, Utah, received the first U.S. broadcast license issued to an educational institution. Radio in America developed primarily as a commercial rather than an educational service, as did the Church's broadcasting activities. On May 6, 1922, radio station KZN went on the air in Salt Lake City, and the Church began a long and complex involvement in broadcast and programming innovation.

In 1925 the call letters were changed to KSL when the Church assumed majority ownership of the station and hired Earl J. Glade, one of broadcasting's early pioneers, to manage its operation (see *KSL RADIO*).

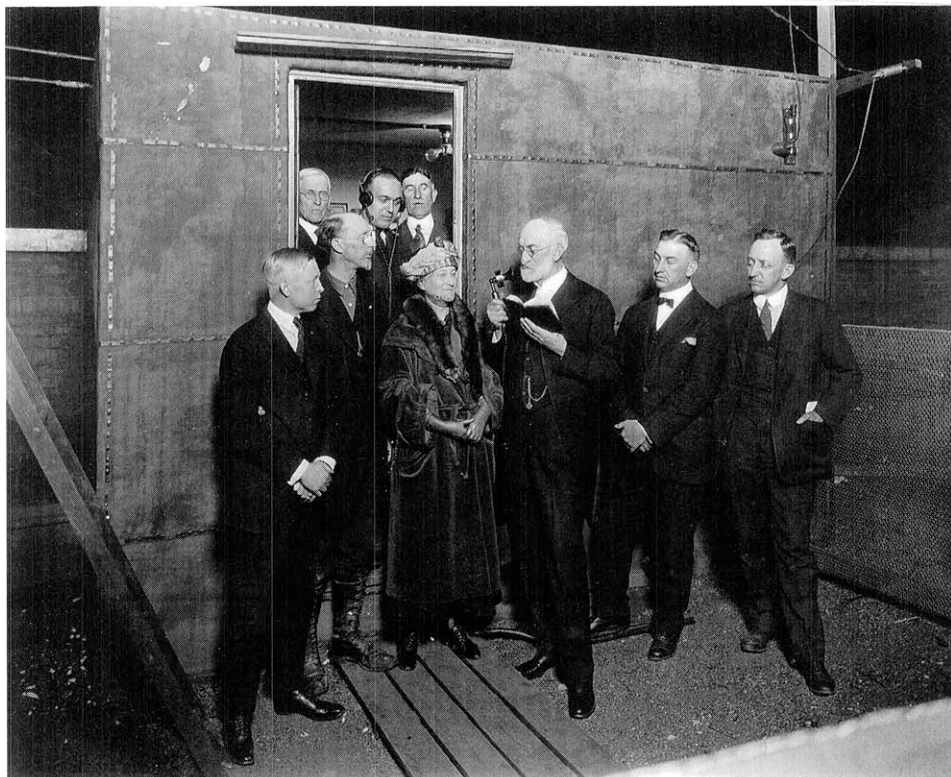
KSL affiliated with the National Broadcasting Company (NBC) in 1929, which immediately began carrying broadcasts of the MORMON TABERNACLE CHOIR. These broadcasts continued until 1933, when KSL became a Columbia Broadcasting System (CBS) affiliate station. In 1936 the Tabernacle Choir Broadcast program took its present format as "Music and the Spoken Word" with

Richard L. Evans as host. This Sunday morning radio program originating from the Mormon Tabernacle on TEMPLE SQUARE continues today as the longest continuously broadcast network program in America. "Music and the Spoken Word" has been translated for radio distribution into several languages. The format and style of this radio program set the pattern for much of the Church's subsequent programming efforts.

Technical innovation designed to improve signal quality and increase geographic coverage enhanced the Church's broadcast facilities. By 1933 KSL-AM was a Federal Communications Commission (FCC) Class 1-A clear-channel station transmitting at 50,000 watts, the maximum allowable power. During the 1940s and 1950s, FM radio and television stations were added, and the Church also acquired minority interest in two Idaho broadcast properties. FM radio, black-and-white and later color television, stereo sound, cable television, and satellite transmissions have become a major part of the Church's wide-ranging broadcast capabilities.

KSL-AM and its sister FM radio and television stations emerged as the equivalent of a graduate school in broadcast management, programming, engineering, journalism, and advertising. Many, like Arch L. Madsen, who had worked with Glade during KSL's early years, became leaders of international stature and reputation. Under Madsen's leadership in the late 1950s the regional intermountain broadcast activities of the Church were transformed into their present international scope.

In 1961 the Church expanded its international activities with the purchase of WNYW, call letters for five shortwave radio transmitters near Boston. Daily broadcasts to Europe and Latin America, most of them non-Church-related, were made in English, Spanish, Portuguese, French, and German. Church broadcasts included programs on Church news, values, and culture. The Tabernacle Choir broadcast and sessions of general conference were also programmed. In 1974, when the newer technologies of satellites, cable, and videotape were developed, the Church sold WNYW.



On May 6, 1922, President Heber J. Grant began the first radio broadcast over KZN (later KSL), the radio station sponsored by the *Deseret News* in Salt Lake City. Pictured left to right are Nathan O. Fullmer, Anthony W. Ivins, George Albert Smith, two not identified, Augusta Winters Grant, Heber J. Grant, C. Clarence Neslen, and George J. Cannon.

BONNEVILLE INTERNATIONAL CORPORATION was formed in 1964 as the holding company for the Church's broadcast properties. Bonneville acquired radio and television stations in Seattle, Washington, and additional radio facilities throughout the United States, giving it commercial licenses for seven FM, five AM, and two television stations in 1990.

Three more FCC noncommercial, educational licenses are held by the Church's educational institutions in Utah and Idaho. BRIGHAM YOUNG UNIVERSITY operates KBYU-FM and TV. RICKS COLLEGE operates KRIC-FM, primarily for student training. The production capacity of these stations also allows them to serve Church educational objectives that are unfeasible for commercial broadcast activities.

The Church also holds interests in satellite communications and cable television distribution systems. The first intercontinental satellite transmission between North America and Europe included a performance by the Tabernacle Choir.

Early commercial network affiliation with NBC and CBS led to a basic broadcast philosophy grounded in a belief that FCC licenses are held as a public trust and not as preaching tools. The Church has avoided an evangelistic style of radio and television broadcasting and has limited the religious content of its programming. It is felt that the value and contribution of these facilities would diminish if the stations were used exclusively for religious purposes.

Most of the Church's programming efforts in both radio and television have been keyed to creating a favorable image for the Church rather than presenting its doctrine and making converts. "Music and the Spoken Word," public service announcements, BYU basketball and football games, and an assortment of public affairs and cultural programs have dominated the Church's primary programming content.

The Church's semi-annual general conference broadcasts are a significant exception to this rule. The first general conference was broadcast by KSL in 1924. Since then the broadcast reach of general conference has been expanded to cover much of the world. Through broadcast, cable, satellite, and videotape distribution, the conferences are translated into several languages and distributed to stations in many countries through Bonneville International productions.

During the 1970s the Church experimented with a more direct approach to broadcasting a doc-

trinal message through a prime-time special, "A Christmas Child." Since this broadcast, a number of Church-produced programs have focused on specific doctrinal messages. The production of programs that teach gospel principles directly to the audience has moved higher on the list of Church broadcast priorities.

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BRUCE L. CHRISTENSEN

BROTHERHOOD

While members of other Christian denominations may speak metaphorically of all humankind being brothers and sisters and children of God, Latter-day Saints believe it literally in the sense that a FATHER IN HEAVEN and a MOTHER IN HEAVEN created spirit children in a PREMORTAL existence. Those spirit children, born into this or other worlds as mortal men and women, are therefore all of the same "generation" and are literally brothers and sisters, children of deity. Among them is Jesus Christ, who is distinct from other men and women in that he is the Firstborn Son of God in the spirit and the Only Begotten of the Father in the flesh.

An important LDS doctrine based on this belief is the concept of equal opportunity for salvation. Since all mortals are offspring of deity, all have equal access to saving grace and may, through good works and moral progression while living as mortals, become saved by that grace. This doctrine of literal kinship is a major driving force behind the Church's proselytizing activities: Latter-day Saints believe that they have an obligation to teach the gospel of Jesus Christ to all the world because all its inhabitants are their brothers and sisters.

Latter-day Saints also believe in the brotherhood of the priesthood, similar to the SISTERHOOD of the Relief Society; a special bond exists among the members of both an individual PRIESTHOOD QUORUM and the entire body of the priesthood. As explained in scripture and instructions from Church leaders, this bond obligates priesthood holders to act as shepherds for one another and to be actively concerned for the welfare of other

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members and their families. In practice, this obligation is largely discharged through monthly HOME TEACHING, a system whereby quorum members visit one another, assessing needs and delivering a spiritual message.

Because stakes and wards of the LDS Church are operated by a lay clergy, most active members, both men and women, serve in some unpaid Church calling (*see* LAY PARTICIPATION AND LEADERSHIP). The service rendered by priesthood holders in their ecclesiastical positions is often labor-intensive and provides an opportunity for close interaction. This system fosters a feeling of brotherhood of service among priesthood holders.

The most common title used by Latter-day Saints in referring to themselves and to each other is "Brother" or "Sister," though General Authorities of the Church are most often referred to by their more formal titles of "Elder" or "President."

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TIMOTHY W. SLOVER

BROTHER OF JARED

The brother of Jared (c. 2200 B.C.) was the first JAREDITE prophet (*see* BOOK OF MORMON: BOOK OF ETHER). He led his people from "the great tower" in Mesopotamia to the Western Hemisphere. "A large and mighty man, and a man highly favored of the Lord" (Ether 1:34), he is remembered most for his very great faith that allowed him to see and converse face to face with the premortal Jesus Christ (Ether 3:13; 12:19–21) and to be shown in VISION all the inhabitants and events of the earth from beginning to end (Ether 3:25).

Only a few details are known about the life and revelations of this ancient PROPHET. In response to his prayer of faith, the Lord did not confound his language or that of his family and friends at the time of the Tower of Babel. Instead, the Lord instructed him to lead those people to a land "choice above all the lands of the earth" (Ether

1:42), and he was promised that his descendants would become a great and righteous nation. They were called the Jaredites. The Lord came in a cloud to tell the brother of Jared where they should travel, but he did not see him (Ether 2:4). They gathered flocks and seeds, and journeyed to a place on the sea that they called Moriancumer (Ether 2:13). Although the Book of Mormon does not give this prophet's name, Joseph Smith later identified it as Mahonri Moriancumer (*T&S* 2 [1841]:362; *Juvenile Instructor*, Vol. 27 [May 1, 1892]:282).

For four years the Jaredites dwelt in tents on the seashore. During those years, the brother of Jared apparently ceased praying for guidance, and when the Lord appeared again in a cloud, he talked with him for three hours and chastened him, which caused him to repent and return to favor with God. Latter-day Saints see this as evidence of God's concern for his children, of the importance of daily prayer, and of the fact that the Spirit of the Lord will not always strive with man, even with a great prophet, unless he continues to petition the Lord in righteousness (Ether 2:15).

The brother of Jared built eight unique barges (Ether 2:16–25) in which to cross the ocean. Then he prepared sixteen clear molten stones and asked the Lord to make them shine to illuminate the inside of the barges (Ether 3:1–5). As the Lord touched the stones, the brother of Jared saw the finger of the Lord and was "struck with fear" (Ether 3:6). Never before, the record states, had man come before God with such exceeding faith; as a result, he was brought into the presence of the Lord Jesus Christ and saw the premortal SPIRIT BODY of Christ (Ether 3:9–13).

In this vision, the brother of Jared learned many things: he was told that he had been redeemed from the Fall; he saw that human beings were physically created in the image of God and that the spirit body of Jesus looked the same as would his future physical body; he beheld all the inhabitants of the earth from the beginning to the end; and he learned many other sacred things, which he was commanded to record in a cryptic language, sealed up to come forth in the "due time" of the Lord (Ether 3:24; 4:1–2). With that record he included two stones that had been prepared by the Lord to aid future prophets in interpreting the record. For all these reasons, Latter-day Saints esteem the brother of Jared as one of the mightiest prophets who ever lived.

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The damned in hell so suffer" (*MD*, "Buffetings of Satan"; see also McConkie, Vol. 2, p. 335).

The term "buffetings of Satan" used in latter-day revelation is associated with punishment for the violation of covenants and is distinct from the "buffet" or "buffeted" used occasionally in the New Testament, which refers to the suffering, maltreatment, and persecution to which the Savior, Paul, and other church members were often subjected by people (*Matt.* 26:67; *1 Cor.* 4:11; *2 Cor.* 12:7).

[See also *Damnation; Hell.*]

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DENNIS D. FLAKE

BUILDING PROGRAM

Throughout its history the Church has faced the challenge of providing adequate buildings to serve its growing membership for worship and for cultural, educational, and recreational activities. The "building program" is the term given to the Church's system of central direction, design, and financing for the construction of meetinghouses and temples throughout the world. Under the direction of the First Presidency and Presiding Bishopric, a professional staff headquartered in Salt Lake City creates standard building plans and specifications, and establishes procedures for construction and expenditures. Although this program has been extensively developed in the years since World War II, some central direction and planning have existed from the Church's beginnings.

The Church's first two important buildings, the temples at KIRTLAND, Ohio, and NAUVOO, Illinois, were both projects initiated, financed, and supervised by general Church leaders. Members throughout the Church contributed money, and many local Saints contributed every tenth day's labor. Some young men were called for full-time work, and more experienced craftsmen were employed at subsistence wages paid from contributed funds. Similar procedures were followed for the never-completed Nauvoo House and, after the move west, the Salt Lake Temple and Tabernacle.

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The damned in hell so suffer" (*MD*, "Buffetings of Satan"; see also McConkie, Vol. 2, p. 335).

The term "buffetings of Satan" used in latter-day revelation is associated with punishment for the violation of covenants and is distinct from the "buffet" or "buffeted" used occasionally in the New Testament, which refers to the suffering, maltreatment, and persecution to which the Savior, Paul, and other church members were often subjected by people (Matt. 26:67; 1 Cor. 4:11; 2 Cor. 12:7).

[See also Damnation; Hell.]

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DENNIS D. FLAKE

BUILDING PROGRAM

Throughout its history the Church has faced the challenge of providing adequate buildings to serve its growing membership for worship and for cultural, educational, and recreational activities. The "building program" is the term given to the Church's system of central direction, design, and financing for the construction of meetinghouses and temples throughout the world. Under the direction of the First Presidency and Presiding Bishopric, a professional staff headquartered in Salt Lake City creates standard building plans and specifications, and establishes procedures for construction and expenditures. Although this program has been extensively developed in the years since World War II, some central direction and planning have existed from the Church's beginnings.

The Church's first two important buildings, the temples at KIRTLAND, Ohio, and NAUVOO, Illinois, were both projects initiated, financed, and supervised by general Church leaders. Members throughout the Church contributed money, and many local Saints contributed every tenth day's labor. Some young men were called for full-time work, and more experienced craftsmen were employed at subsistence wages paid from contributed funds. Similar procedures were followed for the never-completed Nauvoo House and, after the move west, the Salt Lake Temple and Tabernacle.

As Church membership grew and dispersed throughout hundreds of settlements in the West, design and construction of meetinghouses, stake tabernacles, Church schools, and other buildings

became a local responsibility. In many cases, Church Presidents or other general leaders encouraged such projects, and occasionally provided designs and financial assistance, but usually the responsibility for raising funds and supervising construction remained with local ecclesiastical officers.

In 1923 the Church Architectural Department in Salt Lake City began furnishing plans for meetinghouses and SEMINARY buildings throughout the Church. Over the next decade, about 350 meetinghouses and 35 seminary buildings were constructed from these plans, most of them red-brick buildings in an adaptation of colonial style. Willard Young, a son of Brigham Young, directed the department, with architect Joseph Don Carlos Young, another son, providing most of the plans. Non-Mormon architects also provided plans for more than 185 buildings during this period, mostly outside of Utah. Funding and construction remained a local responsibility, except for about 50 buildings that received some Church support. This department ceased providing plans around 1933, and local congregations again became responsible for the design of their own buildings, with only general direction from the department.

The decades following the Great Depression and World War II left the Church with pressing needs for many new meetinghouses, because of unprecedented growth, particularly outside the Great Basin. The Church Building Committee, led by Howard J. McKean, was organized in 1946 to fill these needs. The program began with a ratio of 40 percent general Church financing and 60 percent raised locally, but within a few years this ratio changed in most cases to 50–50. Under this program, the Church Building Department supervised the preparation of building plans by independent architects. The local bishop or branch president became the contractor for each project, working with an experienced construction foreman, usually a local member. Local congregations contributed as much labor and skill as possible. The value of their work was credited toward their share of the building cost, usually not more than 10 percent of the total. The local branch or ward was required to raise half of its share of the cost before construction could begin, and all of it before completion. If the cash flow stopped, construction stopped. More than 630 meetinghouses were built between 1945 and 1955 following this procedure, with few delays because of funding. In Utah and



The Provo Utah Edgemont Stake Center, dedicated in 1990, was one of more than 8,000 Church buildings constructed between 1948 and 1990. Courtesy Doug Martin.

most other areas of the United States, these red-brick colonial buildings with white steeples became prominent features of the landscape. After 1950, various standard architectural plans were also provided for seminary and institute buildings.

By the early 1950s the growth of the Church in the South Pacific created need for meetinghouses and schools in areas where money and skilled labor were in short supply. In 1954, Church leaders, including the new Building Committee chairman, Wendell Mendenhall, responded with a building missionary program. Members with construction skills were called to oversee projects in Polynesia. Supervisors took their families with them and received living allowances. They were to train and supervise young building missionaries and other local volunteers while they built the buildings. This program began with the construction of the Church college and temple in New Zealand. In 1956 it expanded to provide meetinghouses and schools throughout the South Pacific and Australia, using plans sent from Salt Lake City. In 1960–1961 the program extended to meetinghouses in the British Isles and continental Europe, with offices in England, Holland, and Germany. Because of differences in language and building procedures in these countries, local architects prepared plans based on standard guidelines. In 1962 the building missionary program was extended to the Far East, Latin America, the United States, and Canada. Difficulties in supervision and

financial management caused the discontinuance of this program in 1965. More than 2,000 buildings were constructed under this system.

In the late 1950s, increased construction in the United States and Canada led to the creation of four area offices within the Building Department in Salt Lake City, each supervising property acquisitions, plan refinement, construction, and financial management of projects within a geographical area. These area offices have been divided and extended through the years to include other countries as well. During the late 1950s and early 1960s, building plans evolved toward more diversified styles.

In 1965 a new Church Building Committee, under the chairmanship of Mark B. Garff, instituted more centralized control of the building program. The headquarters office continued to prepare detailed standardized plans and specifications, including color schemes and landscape designs, for virtually all new buildings. Local architects were retained for each project to help in preparing site plans, obtaining competitive bids and building permits, and overseeing construction. In 1978 the Real Estate, Building, and Operations and Maintenance divisions were combined into the Department of Physical Facilities, with Fred A. Baker as managing director. Area offices were expanded, increased in number, extended worldwide, and placed under the direction of General Authorities assigned as area presidencies in 1984, with many offices moved to the regions they served. Plans for meetinghouses were still produced in the headquarters office in Salt Lake City and distributed through these offices. The ratio of Church to local financial participation in building projects changed over these years, to 70–30 in 1960, to 96–4 in 1982, and to 100–0 in 1990. In the United States, nearly all construction is performed by contractors, while in some other countries local members still contribute some labor. Where practical, meetinghouses are shared by two or more wards or branches.

The building of temples throughout the world has remained under the close supervision of the First Presidency. The Temples and Special Projects Division of the Building Department (later the Department of Physical Facilities) in Salt Lake City began supervising the preparation of plans and construction of temples throughout the world in 1965. In 1983 the design of temple standard plans was transferred to the Architectural and En-

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The centrally directed building program has been one of the largest and most costly programs of the Church. While the high degree of central control and standardization may have discouraged architectural innovation and flexibility in meeting local circumstances, the system has provided consistent guidelines and orderly procedures for an enormous undertaking. Between 1948 and 1990, it directed the construction of more than 8,500 buildings, supporting and aiding the growth and development of the Church around the world.

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J. HUGH BAIRD

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CHARLES D. TATE, JR.

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RODNEY TURNER

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LDS Attitudes Toward Business

Church Participation in Business

The first article explains the Church position toward business in general, and the second article describes the nature of the Church's participation in business activities through recently affiliated corporations. For historical information, see Community; Economic History; Kirtland Economy; Pioneer Economy.]

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Many LDS attitudes toward business are rooted in the Church's frontier heritage. As the Church developed settlements in Ohio, Missouri, Illinois, and the Great Basin, it became necessary and desirable to be involved in business activities. Cooperative business efforts were necessary for success, independence, and survival.

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sugar beet industry resulted in the 1890s. Similarly, to provide banking services, a Church-sponsored bank was incorporated. A general store—Zion's Cooperative Mercantile Institution (ZCMI)—was begun, as were a newspaper, the *DESERET NEWS*, and several hospitals; later, radio and television stations were acquired by the Church (*see BROADCASTING*). As the capital needed for these businesses became available from private sources, the Church divested itself of nearly all business activities unrelated to its ecclesiastical mission.

Thus, historically, members of the Church have been integrally involved in business activities. In their pioneer environment, Latter-day Saints developed, out of necessity, traits of self-sufficiency, pragmatism, and resourcefulness. This heritage is reflected in an entrepreneurial spirit and penchant for hard work that lend themselves very well to business endeavors.

The theology of the Church is also supportive of honest business. Church doctrines emphasize individual AGENCY and self-determination, which provide fertile conceptual soil for fostering business attitudes of free enterprise. The Church teaches that property and wealth are STEWARDSHIPS and that all people will be held accountable to God for what they have done with the time and resources entrusted to them (Young, p. 301). Church leaders continue to encourage members to live within their means, to save and be frugal, and to remain economically independent by avoiding debt. Such principles are harmonious with business success and help prepare Church members to perform well in a business environment.

In addition, the Church's organizational practices provide an opportunity for developing skills that are useful in business. Each member, young and old, is called upon to serve in some CALLING. Young boys and girls give talks in Church and develop public-speaking skills. Church youth are given leadership opportunities, and adult men and women fill numerous leadership and teaching positions in every local congregation (*see LAY PARTICIPATION AND LEADERSHIP; LEADERSHIP TRAINING*). Budgeting, counseling, organizing, and performing administrative tasks are carried out on a regular basis. From these experiences, members develop business-related skills that are useful in many business contexts.

Over the years, Church leaders have spoken forthrightly about maintaining high standards of business ethics and have warned against becoming

carried away by business endeavors: "Material blessings are a part of the gospel if they are achieved in the proper way and for the right purpose" (N. Eldon Tanner, *Ensign* 9 [Nov. 1979]:80). Fair business dealing, giving value for value received, is scripturally required (Lev. 19:11, 35–36; 25:14; Deut. 24:14–15). Thus, President Spencer W. KIMBALL distinguished clean money from filthy lucre or compromise money: Clean money is "compensation received for a full day's honest work, . . . reasonable pay for faithful service, . . . fair profit from the sale of goods, commodities, or service; . . . income received from transactions where all parties profit" (Kimball, p. 948), and he counseled against conducting business unnecessarily on the Sabbath.

Employers are admonished to be generous and kind; employees, to be loyal and diligent. President Brigham YOUNG encouraged "every man who has capital [to] create business and give employment and means into the hands of laborers"; he saw economic strength in "the bone and sinew of workingmen and women," and encouraged all to be industrious: "If we all labor a few hours a day, we could then spend the remainder of our time in rest and the improvement of our minds" (Young, pp. 300–302). "Let every man and woman be industrious, prudent, and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with . . . those of their neighbor and neighborhood, let them seek their happiness and welfare in that of all" (Young, p. 303).

[*See also* Consecration; Riches of Eternity; Wealth, Attitudes Toward.]

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STEPHEN D. NADAULD

CHURCH PARTICIPATION IN BUSINESS

Historically, two purposes have characterized Church participation in business: to provide important services to the community that might not

otherwise be available, and to provide a reasonable return on the resources of the Church. During the first half century of settlement in Utah, the Church started or helped to start many businesses. Some continue to operate; but as communities became self-sufficient, the Church withdrew from such business activities as banking, health care, commercial printing, sugar processing, and the Hotel Utah.

Most of the business assets of the Church originated in the pioneer era when its people were isolated from other business and commercial centers. When a newspaper was needed to help keep people of Utah informed, the Church established the *DESERET NEWS* in 1850. In the 1920s, federal officials urged newspapers to develop broadcast operations. In 1922 the *Deseret News* did as requested, and that was the beginning of KSL and BONNEVILLE INTERNATIONAL CORPORATION. To help Utah farmers develop a cash crop that they could sell beyond the borders of the state, the Church helped pioneer the sugar beet industry. ZCMI department stores were the outgrowth of a cooperative movement among the early pioneers. When hotel accommodations were insufficient to provide housing for a growing number of visitors to Temple Square and other points of interest in Salt Lake City shortly after the turn of the century, the Church joined with other community interests to construct Hotel Utah. Over a period of years, the Church bought out other investors to become the sole owner of Hotel Utah. The Church became more involved in Salt Lake City real estate primarily to preserve the beauty and the integrity of the downtown area, especially around Temple Square. That purpose guided Church officials when they decided in the late 1960s to lease to Salt Lake County, for one dollar per year, the property on which Symphony Hall and the Salt Palace Convention Center are now located.

At the beginning of 1990, major commercial businesses owned by the Church included Beneficial Development Company, Beneficial Life Insurance Company, Bonneville International Corporation, *DESERET BOOK COMPANY*, Deseret News Publishing Company, Deseret Trust Company, Farm Management Company, Temple Square Hotel Corporation, Utah Home Fire Insurance Company, and Zions Securities Corporation. The Church also owns Laie Resorts, Inc., a small motel, restaurant, and service station located adjacent to the POLYNESIAN CULTURAL CENTER in

Hawaii. These businesses come under the umbrella of Deseret Management Company, a holding company that receives and distributes profits, performs internal audits, generates consolidated financial statements, files consolidated income tax returns for the group, coordinates activities, and reviews business operations and plans.

The Church of Jesus Christ of Latter-day Saints Foundation receives from Church businesses contributions from their pretax earnings, which in turn are given to the community as contributions to the arts, education, and charitable groups, and other beneficiaries. The LDS FOUNDATION coordinates the distribution of major portions of the charitable contributions designated by Church-owned businesses. In recent years, the Foundation has been a significant contributor to the new LDS Hospital wing, the new Primary Children's Medical Center, the new Holy Cross Hospital, the Salvation Army, Saint Vincent De Paul Center soup kitchen for the homeless, the Salt Lake City Homeless Shelter, the Utah Symphony, Ballet West, the United Way, and related organizations. Income from Church business operations permits participation in local community causes without using the tithing of members from around the world. Those tithes are dedicated to continuing the primary work of the Church, which includes teaching the gospel to the world, building faith and testimony and promoting activity among the membership, and helping members to complete sacred temple ordinances in proxy for the deceased.

Other business activities are under the aegis of the Investment Properties Division of the Church. For example, it oversees Church-owned farmland in several states and Canada, although many of the agricultural activities on the land are managed by Farm Management Companies.

The Church does not publish financial data regarding its privately owned businesses. However, Church officials have indicated that profits from business operations are used to provide living allowances for the General Authorities of the Church. While business profits are not disclosed, President Gordon B. Hinckley, a member of the First Presidency, said in 1985 that the combined income from all these business interests would not keep the work of the Church going for longer than a very brief period (Hinckley, 1985, p. 50).

In addition to its wholly owned businesses, the Church has controlling interest in the chain of

ZCMI department stores. Also, the Church once owned U and I Sugar Company, but many assets of that company have been sold. The company name was changed to U and I, Inc., and, more recently, to AgriNorthwest Company. Its remaining assets are held by Deseret Management Company. The Church also has a significant but noncontrolling interest in Heber J. Grant and Company, a holding company. Other investments include a varied portfolio of stocks and bonds.

Each of the businesses owned by the Church operates in a competitive environment and must succeed or fail according to standard business operating principles. These companies pay taxes to federal, state, and local governments. (The Church is the fourth largest payer of real estate taxes in Salt Lake County.) Church businesses have boards of directors that set policies for the individual companies. In most cases, Church leadership is represented on the boards of directors, but many boards include persons of other faiths.

Operating management is in the hands of professional managers, who need not be Church members. The Church requires them to operate the businesses in harmony with its principles and values of honesty, integrity, sensitivity, and service.

The Church expects its businesses to return something back to the communities from which they derive their revenues, and it encourages managers to participate actively in community activities and in business and professional associations. The Church expects them to set standards of excellence, to be leaders in their particular industries, and always to be conscious of the values of the ownership that they represent.

The major commercial businesses owned by the Church engage in the following activities:

Beneficial Development Company is a property development company dealing primarily with real estate holdings in and around Salt Lake City. In a very few instances, the company has installed roads, water systems, and other amenities for residential developments.

Beneficial Life Insurance Company offers the full range of life insurance protection. The company operates subsidiary insurance companies in Des Moines, Iowa, and Portland, Oregon.

Bonneville International Corporation is a commercial radio and television broadcast company with stations in Salt Lake City, Seattle, San Francisco, Los Angeles, Kansas City, Phoenix,

Dallas, Chicago, and New York. A division, Bonneville Communications, provides promotional services, and produces and distributes the weekly MORMON TABERNACLE CHOIR BROADCAST, the general conferences of the Church, the Homefront Series public service announcements, items for the Missionary Department, and various seasonal programs. The company also provides commercial advertising and promotional services for national businesses and organizations.

Deseret Book Company operates retail book stores in Utah, Idaho, California, Oregon, and Arizona. The company also serves as a publishing arm of the Church to publish books and other materials for and about the Church. In addition, the company operates the Mormon Handicrafts outlet in Salt Lake City.

Deseret News Publishing Company publishes Salt Lake City's afternoon daily, the *Deseret News*, and is a partner in the Newspaper Agency Corporation, which handles printing, advertising, and circulation for the two Salt Lake City dailies.

Deseret Trust Company receives and administers trust funds and trust properties given to the Church.

Farm Management Company manages commercial farms and other agricultural properties owned or leased by the Church, including Deseret Ranches of Florida (Orlando), Deseret Land and Livestock (Rich County, Utah), Deseret Farms of California (Sacramento), Rolling Hills (Emmett, Idaho), West Hills Orchards (Elberta, Utah), and Cactus Lane Ranch (Phoenix, Arizona).

Temple Square Hotel Corporation operates The Inn at Temple Square, a small European-style hotel across from Temple Square; and The Lion House, a historic building in downtown Salt Lake City that is used for luncheons, dinners, wedding receptions, and other social events.

Zions Securities Corporation manages properties owned by the Church, primarily in the downtown area of Salt Lake City, including the ZCMI Mall, the Eagle Gate Plaza office tower, the Eagle Gate Apartments, the Gateway Condominiums, several other apartment buildings, and a number of parking facilities.

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RODNEY H. BRADY

BYU

See: Brigham Young University